THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS:

Tranſlated from a SPANISH MANUSCRIPT, lately found in the Iſland of PALMA.

WITH AN

ENQUIRY into the ORIGIN of the ANCIENT INHABITANTS.

To which is added,

A Deſcription of the CANARY ISLANDS,

INCLUDING

The MODERN HISTORY of the INHABITANTS,
And an Account of their MANNERS, CUSTOMS, TRADE, &c.

By GEORGE GLAS.

LONDON,
Printed for R. and J. DODSLEY, in Pall-mall; and T. DURHAM, in the Strand.
MDCCLXIV.

THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS.

Jos: Banks

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Speedily will be Publiſhed,

By the ſame AUTHOR.

A Hiſtory and Deſcription of that Part of AFRICA which is bounded on the Weſt by the Atlantic Ocean, on the Eaſt by Nubia and Abyſſinia, on the North by the ſouthern Frontiers of the Kingdoms of Morocco, Algiers, Tunis, and Tripoly, and on the South by the Rivers Timbuctu and Senegal: with an Account of the Blacks inhabiting the Banks of thoſe Rivers.

ERRATA. Page 19. line 7. *for* diſorderly *read* fearleſs. P. 37. l. 1. *dele* induced. P. 284. l. 21. *dele* of what they can procure. P. 293. l. 25. *for* there few *read* there are few. P. 305. l. 15. *for* ſince I firſt ſaw *read* ſince I laſt ſaw. P. 306. l. 11. *for* Valgama *read* Valgame.

INTRODUCTION.

THERE is no reaſon to doubt that the ancients had ſome knowledge of the Madeira, Canary, and Cape de Verd Iſlands, with the adjacent coaſt of Africa; but their accounts of theſe places are ſo indiſtinct and confuſed, that one is at a loſs to know which of them they deſcribe; yet the nature and ſituation of them being known, he muſt be convinced that they were acquainted with them all, but confounded them together under the common name of the Fortunate Iſlands.

THE iſlands Madeira and Porto Santo ſeem to anſwer to the deſcription of the Fortunate Iſlands in Plutarch's Life of Sertorius, which is as follows: "When Sertorius was at the mouth of the "river Bœtis, in Spain, he met with ſeamen newly arrived from "two iſlands in the Atlantic, which are divided from one another "only by a narrow channel, and are diſtant from the coaſt of "Africa * ten thouſand furlongs: theſe are called the Fortunate "Iſlands, where the rain falls ſeldom, and then in moderate "ſhowers; but, for the moſt part, they have gentle breezes, "bringing along with them ſoft dews, which render the ſoil not "only fat and fit to be ploughed and planted, but ſo abundantly "fruitful, that it produces of its own accord plants and fruits "for plenty and delicacy ſufficient to feed and delight the inha-"bitants, who may here enjoy all things without trouble or la-"bour. The ſeaſons of the year are temperate, and the altera-"tion from quarter to quarter ſo moderate, that the air for "the moſt part is ſerene and refreſhing, and the weather generally

* I ſuppoſe he means from the Streights of Gibraltar.

" fair and pleaſant. The rough north and eaſterly winds, which
" blow towards theſe iſlands from the coaſts of Europe and Africa,
" are divided and diſſipated by reaſon of the vaſt diſtance, and ut-
" terly loſe their force long before they reach thoſe parts. The
" ſoft weſtern and ſoutherly winds which breathe upon them,
" do ſometimes produce gentle ſprinkling ſhowers; but for the
" moſt part they impregnate the earth only with the fruitful
" dews and the nouriſhing moiſture of the air, which they bring
" along with them from the ſea; ſo that it is believed, even
" among the barbarous people themſelves, that this is the ſeat of
" the bleſſed, and that theſe are the Elyſian Fields highly cele-
" brated by Homer."

It is evident, from the above deſcription, that thoſe iſlands lay to the ſouth-weſt of Hercules's Pillars, or Streights of Gibraltar; for he ſays, " the rough northerly and eaſterly winds which blow " from the coaſts of Europe and Africa towards thoſe iſlands;" conſequently they could not be any of the Azores or Weſtern Iſlands, the ſouthermoſt of which does not lie farther ſouth than the Streights of Gibraltar. Nor could they be any of the Canary Iſlands, becauſe from any one of them three or four of the others may be perceived, excepting the two iſlands Lancerota and Fuertaventura, which are more diſtant from the reſt, lying near the coaſt of Africa. But they bear no reſemblance to Plutarch's iſlands, becauſe no trees grow in them, for the north-eaſt wind blows upon them almoſt conſtantly, and with ſuch vehemence as to prevent the growth of almoſt all kind of trees, except the fig-tree, and ſome low ſhrubs that happen to be ſheltered by a wall or rock: beſides, Lancerota and Fuertaventura are deſtitute of good water. What the natives drink, is rain-water, preſerved in ciſterns; ſo that they do not anſwer the deſcription of the Fortunate Iſlands, or Elyſian Fields, ſo highly celebrated by Homer.

THE iſland Nivaria, and the others of King Juba, mentioned by Pliny, are doubtleſs Tenerife and the other Canary Iſlands; for, as he obſerves of Nivaria, the top of the iſland Tenerife is generally covered with ſnow.

BUT the iſlands Pluviala and Capraria * of Statius Seboſus ſeem to be ſome of the Cape de Verd Iſlands; and his Planaria on the continent oppoſite to them, the coaſt of Africa between Cape Blanco and Cape Verd; which is indeed, as he repreſents it, extremely level, and full of great trees.

PTOLEMY's deſcription of the Fortunate Iſlands is ſo confuſed, that it is impoſſible to gueſs what iſlands he means when he mentions them; for their latitudes anſwer neither to that of the Canary, Madeira, Azores, nor Cape de Verd Iſlands.

UPON the decline of the Roman empire, the Goths and Vandals invaded the coaſts of Mauritania with their fleets. At that time, it may be ſuppoſed, that ſome private ſhips of war, or merchantmen, of thoſe nations, went, in queſt of gain or plunder, as far as the Canary Iſlands, the account of whoſe expeditions is now buried in oblivion.

AFTER the Arabs had conquered the northern parts of Africa and ſettled themſelves in Spain, they were obliged to maintain fleets, in order to cope with thoſe of the northern nations, who often came and ravaged the coaſts of Spain and Barbary. When they had ſuch large navies, they could not be ignorant of the art of navigation, nor of the ſituation of their own coaſts of Fez,

* It is probable that theſe iſlands are St. Iago and Mayo, two of the Cape de Verds: thoſe who named the firſt Pluviala, had been there in the time of the heavy periodical rains, which fall in places ſituated between the tropics; and not being acquainted with that phenomenon, called the iſland Pluviala.

Morocco, and Suz, with the Madeira and Canary Iſlands fronting them.

THAT the Arabs knew Madeira and Porto Santo, is plain from what the Nubian Geographer ſays in the Firſt Part of his Third Climate, where he mentions two iſlands, one of which he calls Sciarraham and the other Sciaram, fronting the port of Azaffi in Barbary.

IN the Firſt Part of his Second Climate he only mentions two iſlands in the Atlantic, called Masfahan and Lacos, which may be ſuppoſed to be Lancerota and Fuertaventura; for he ſays they are of the number of the ſix deſcribed by Ptolemy. One of thoſe two iſlands (if not both) viz. Fuertaventura, may be diſcerned from the continent of Africa, in clear weather.

ANY one who reads with attention the Firſt Part of the Nubian Geographer's Third Climate, will be ſtrongly inclined to believe that the Arabs had even ſome knowlege of America, or the Weſt India iſlands *. If ſo, it muſt have been received by the return of ſome ſhips to Spain or Africa from thoſe parts of the world, where they might have been driven by ſtorms; even, as ſome ſay, Columbus got his intelligence of the new world †.

For

* The Nubian Geographer, ſpeaking of the Atlantic Ocean, ſays, "In this ſea "is alſo the iſland Saale, in which is found a kind of men like women, having their "eye-tooth ſticking out, their eyes like lightning, their breath like the ſmoak of "burning wood, and ſpeaking an unintelligible language; they fight ſea-beaſts, "and the men are only diſtinguiſhed from the women by the organs of generation: "they have no beards, and are cloathed with the leaves of trees." Now though the foregoing account ſeems fabulous, yet there is alſo in it ſome appearance of truth; for the Indians of America have no beards; and to thoſe who firſt ſaw them ſmoaking tobacco, their breath would reſemble the ſmoak of burning wood.

† When Columbus left Spain to go in queſt of America, he gave inſtructions to the officers of his little ſquadron, that after ſailing ſeven hundred leagues beyond the Canary

For it is impoſſible but that ſome Mooriſh or Spaniſh veſſels, ſailing near their own coaſts, muſt at ſundry times have been driven, by northerly ſtorms, in the winter ſeaſon, within the verge of the conſtant north-eaſt wind, called by us the trade-wind, which begins to blow not far to the ſouthward of the Streights of Gibraltar, and actually blows nine months of the year on the coaſts of Morocco. Now if it happened that a ſhip, ſo driven by a ſtorm into the north-eaſt trade-wind, ſhould loſe her maſts, ſhe could not poſſibly in that caſe regain the coaſts of Spain or Barbary, but muſt be driven before the wind and ſeas towards the Weſt Indies, if ſhe did not chance to light on the Madeira or Canary Iſlands by the way *.

To ſupport theſe conjectures, it is to be obſerved, that Columbus, on his ſecond voyage to the Weſt Indies, touched at the iſland of Guadalupe, where he found the ſtern-poſt of a ſhip lying on the ſhore; which was a certain proof that a ſhip had been in the new world before him; for that piece of wood could not have been driven there from any place far diſtant from that iſland.

Canary Iſlands and did not find land, they ſhould make no way from midnight until day. How came Columbus not to uſe this precaution before he ſailed ſeven hundred leagues beyond the Canaries, or a little way ſhort of the firſt land which he diſcovered? The reaſon is obvious to ſeamen; for thoſe people well know the riſque they run of loſing their lives by ſailing in the night on unknown ſeas, where they might be wrecked on ſome lands or rocks before they could ſee them. If Columbus had not been pretty certain of the diſtance of the land, he would not have uſed this precaution juſt in the nick of time when he ought to have done it, had he known where the land was. Seamen at this preſent time, in going to the Weſt Indies from Europe, uſe the ſame precaution, when they deem themſelves ſo far from the land as fifty, nay ſometimes an hundred leagues, although the ſituation of theſe parts is now ſo exactly determined.

* A few years ago, a Canary bark, loaded with corn and paſſengers, bound from the iſland of Lancerota to Tenerife, met with ſome diſaſter at ſea in her paſſage, by which ſhe was rendered incapable of getting to any of the Canary Iſlands, and therefore was obliged to run many days before the wind, until ſhe came within two days ſail of the coaſt of Caraccas in South America, where ſhe met an Engliſh ſhip, which ſupplied the ſurviving paſſengers with water, and directed her to the port of La Guaira, on that coaſt.

ALTHOUGH the diſcovery of the north-weſt coaſts of Africa, and its iſlands, is commonly aſcribed to the Portugueze, yet we find, upon enquiry, that there is reaſon to imagine they were only the revivers of the Norman diſcoveries.

So early as the year 846, we find that the Normans with powerful fleets invaded the Spaniards and Moors in Spain. Being repulſed at Corunna, in Galicia, by the King Don Ramiro, and obliged to reimbark, they were attacked afterwards by his fleet, which took and deſtroyed ſeventy of their ſhips: nevertheleſs, the remainder doubled Cape Finiſterre, and arriving in the mouth of the Tagus, put the Moors of Liſbon in a great conſternation. Next year the Normans came to the coaſt of Spain with a great fleet, and, landing in Andaluſia, laid ſiege to the Mooriſh city of Seville, and ravaged the country about Cadiz and Medina Sidonia, carrying away many captives and much plunder: but hearing that the Mooriſh King Abderraman was coming againſt them with a ſtrong fleet, they ſuddenly embarked, and ſailed away with their booty. I mention this expedition of the Normans, to ſhew to what a pitch they had then arrived at, in the art of navigation among theſe people *. Labat, in his Hiſtory of the Weſtern Coaſts of Africa, informs us that the Normans traded to the coaſts of Africa as far as Sierra Leona ſo early as the year 1364; for proof of which he refers to a deed of aſſociation between the merchants of Dieppe and Roan, dated in 1365. He ſays that all their ſettlements in Africa fell to ruin ſoon after, and the trade was utterly loſt by the civil wars

* In thoſe days the Engliſh knew more of navigation than they did ſome centuries after; for John Leo, in his account of Africa, informs us, that about the 314th year of the Hegira, the Goths of Spain invited them to invade South Barbary, in order to draw the Moors out of Spain, although at that time the Goths were Chriſtians and the Engliſh idolaters. Accordingly they beſieged the town of Arzilla, ſituated on the coaſt of the Atlantic ocean, with a great army, which they took, and conſumed with fire and ſword in ſuch a manner that it lay deſolate for thirty years after.

in

in France upon the death of Charles VI. in 1392. However, it is certain that the Normans were the firſt in Europe who diſcovered the Canary Iſlands, as will appear in the courſe of the following Hiſtory.

ALTHOUGH of old the Europeans were ignorant of the uſe of the loadſtone, yet it is certain that in ſeas where the conſtant trade-wind prevails, ſeamen may eaſily make ſhift without it, as the weather is there generally ſerene, and the ſun and ſtars commonly ſeen; and if the heavens happen at any time to be overcaſt, they can eaſily ſteer their courſe by obſerving the direction of the waves, which in thoſe ſeas run in a regular and certain courſe, as well as the wind by which they are impelled.

AFTER ſailing four hundred and fifty miles towards the ſouth-weſt from the mouth of the Streights of Gibraltar, along by the coaſts of Fez, Morocco, and Suz, on the Atlantic Ocean, we arrive at the ſouth-weſt extremity of Mount Atlas, in the latitude of twenty-nine degrees twenty-five minutes north: then leaving that land, and ſailing into the ocean directly weſt, one hundred and ſixty miles, we come to the iſland of Lancerota, the firſt of the Canary Iſlands in that courſe: the reſt of theſe iſlands lie all to the weſt and ſouth of Lancerota. The Canaries are ſeven in number, viz. Lancerota, Fuertaventura, Canaria, Tenerife, Gomera, Hierro or Ferro, and Palma: they lie from the eaſt to the weſt in the ſame order as they are here named. The laſt-mentioned is about ſixty-five leagues diſtant from the firſt.

As I do not intend to give a particular deſcription of them in this place, I refer the reader to the ſecond part of this work, in which he will find each iſland diſtinctly deſcribed; and ſhall now proceed to the Hiſtory of their Diſcovery and Conqueſt, which is al-

moſt entirely a tranſlation from a Spaniſh Manuſcript, written in the year 1632, in the iſland of Palma, by Juan de Abreu de Galineo, a Franciſcan Friar, a native of the province of Andaluſia in Spain.

THIS manuſcript lay a long time in obſcurity in a convent in the iſland of Palma. About three years ago it was ſent from thence to Canaria, as a preſent to the Biſhop of the Iſlands. I heard of this Manuſcript when I was at Tenerife, and immediately wrote to a gentleman in Canaria to procure me a copy, which he did, and ſent it to me. Upon reading the manuſcript I had the ſatisfaction to find that it contained a genuine account of the conqueſt of the iſlands and the ancient inhabitants, and perfectly agreed with thoſe I had before often received. It was complete, and prepared for the preſs; what prevented its publication in the author's life-time, I know not: probably the author had intended to carry it to Spain (as there was no printing-preſs in Palma) and have publiſhed it there, but was prevented by death from executing his deſign.

THE candid reader is requeſted not to cenſure this performance on account of the inelegance of the ſtyle: the editor preferring faithfulneſs in tranſlation, and accuracy in deſcription, to the pompous flow of language: and though he may ſometimes dwell on circumſtances which may appear trifling to many readers; yet he flatters himſelf that they will be found uſeful and intereſting to thoſe whoſe buſineſs or curioſity require a more particular knowledge of theſe iſlands.

Porto Sancto

Madera Ille

Funchal

St. Cruz

Marangle

33

32

31

30

29

28

Salvages

I. Palma

I. Tenerife

Point Nago

Ciudad de la Laguna

Candelaria Convento

I. Canaria

I. Ferro

Valle Ermoso

El Golfo

I. Gomera

Amirri

Aquimes

10 20 30 40 50 60 70 80 90 100 110 120

English Miles.

16°.25 Longit. of Tenerife West from Londn.

A MAP of the CANARY ISLANDS.

33
32
31
30
29
28

Roca del Oueste
Alegranza
I. St. Clara
Gratiosa
Roca del Este
I. Lancerota
Lancerota
Porto de Naos
Lobos
Oliva
I. Fuertaventura
Toston
Cala de Fustes
la Villa
Tuneche
Cape Negro
Las Playas
Tarahala
Morro Gable
A Reef of Rocks & small Islands
Pt. Handia
anaria
dad de las Palmas
A level Coast which is inaccessable by reason of a heavy Surf which breaks on it Continually
la Punta Blanca
PART OF AFRICA

B L

THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS.

BOOK FIRST.

CHAP. I.

In what manner the Canary Islands came first to be known to the Europeans.

THE first account we had of the Canary Islands being publickly known in Europe, after the decline of the Roman empire, was some time between the years 1326 and 1334, by means of a French ship that was driven among them by a storm.

UPON this discovery, a Spanish nobleman, Count of Claramonte, named Don Luis, son of Don Alonzo de la Cerda, surnamed the Disinherited *, procured a grant † of those islands, with the

* He was right heir to the crown of Castille, but was deprived of it by his uncle Sancho IV. From Donna Isabella, daughter to this Luis de la Cerda, is descended the noble family of Medina Celi in Spain. *Mariana.*

† When this grant was made to Don Luis, it gave such umbrage to the English ambassadors, who then happened to be at Rome, that they immediately dispatched an express to their court, to prevent this conveyance, imagining there were no other Fortunate Islands than those of Great Britain: such was the ignorance of those times. *Heylin's Cosmography.*

title of King, from Pope Clement VI, upon condition that he would cauſe the Goſpel to be preached to the natives.

Two years after this, Don Luis obtained a licence from Pedro, King of Arragon, to equip a fleet from ſome of his ports, in order to take poſſeſſion of the Canary Iſlands; but though ſome of his ſhips were actually fitted out, yet the deſign failed, firſt by reaſon of his being engaged in ſome other affairs, and laſtly by his death, which happened ſoon after. However, it is probable that either part of that ſquadron, or ſome other ſhips, went to the Canaries about that time, the crews of which were natives of Majorca, which then belonged to the crown of Arragon. What became of thoſe veſſels ſhall be related in its proper place. Nothing was done afterwards towards perfecting the diſcovery, until the year 1385, when ſome Biſcayners and inhabitants of Seville joined to equip a fleet of five ſhips at Cadiz, in order to make deſcents upon and plunder the Canary Iſlands and the adjacent coaſt of Barbary. The command of theſe ſhips was given to one Ferdinando Peraza, a gentleman of Seville.

After coaſting the African ſhore, they ſailed weſtward, and fell in with the iſland now called Lancerota, where they landed. The natives came in crowds to the port to behold them: but the Spaniards ſhooting ſome arrows among them, killed ſome, wounded others, and ſo frightened the reſt that they ran away; upon which the Spaniards marched to the town where the natives reſided, which they ſacked, and carried off a large booty of goat-ſkins, tallow, and ſheep, and one hundred and ſeventy of the inhabitants, among whom were Guanareme, King of the iſland, and Tinguafaya, his wife: with theſe they returned on board their ſhips, and ſailed back to Spain; where, in thoſe days, their plunder was reckoned to be very valuable.

THE next expedition to Lancerota was from Seville, in the year 1393. This fleet did not attempt to ſubdue the iſland, but returned ſoon after, with ſeveral captives and a great number of goat-ſkins; by which it appeared that the deſign of the Spaniards, in thoſe expeditions, was only to enrich themſelves by robbery and plunder. Several people now, excited by avarice, ſolicited Henry III, King of Caſtille, for a licence to conquer the Canary Iſlands, as Henry pretended they were his property; but on what he founded this claim, I believe, is not known. In the year 1369, the contention for the crown of Caſtille was ended by the death of Don Pedro, who was ſtabbed by his baſtard-brother Don Henry, who then ſucceeded to the crown. A few years before this happened, ſeveral noblemen, from the province of Normandy in France, came to Caſtille, to the aſſiſtance of Don Henry, among whom were Bertran Claquin, Conſtable, and Rubin de Bracamonte, Admiral of France. This laſt had two nephews by a ſiſter who lived in Normandy, and was married to the Lord of Betancour, Granville, and other places in that country: the eldeſt, named John de Betancour, though at that time an old man, had a ſtrong deſire to travel, and do ſomething worthy of his anceſtors, and therefore determined to make a voyage to Spain to viſit his uncle the Admiral. With this view he went to Rochel, a ſea-port town, where he was to embark for that country: while he remained there, he became acquainted with one Gadifer de la Sala, a man of conſiderable fortune. This perſon, having the ſame paſſion for ſeeing foreign countries, ſoon agreed with John de Betancour to go with him in queſt of the Fortunate Iſlands, much talked of at that time in Europe. In order to proſecute their deſign, they ſold ſome of their lands, and mortgaged others, by which they raiſed money ſufficient to equip a ſmall fleet, well provided with ſkilful mariners, pilots, and ſome people as interpreters, who muſt conſequently have been in ſome of the iſlands before that time.

THIS fleet conſiſted of three ſhips, containing two hundred perſons, excluſive of the ſeamen: among that number were many young gentlemen of Normandy, ſeveral of whom were relations of John de Betancour. On the firſt of May, 1400, they ſet ſail, and proceeded on the voyage, without any thing of conſequence happening to them, until they arrived at the iſlands. The firſt they ſaw was Lancerota, which name was then given to it by John de Betancour, probably in honour of ſome perſon of his acquaintance. When he landed his men, the natives gathered together in a body to defend themſelves, imagining that theſe ſtrangers were come to plunder and carry them off, as others had done before: but obſerving the French to be well armed, and keeping together, they were afraid to attack them, but retired into the country, and left them at liberty to encamp in a convenient place; for the natives had nothing to oppoſe them with but ſticks and ſtones, theſe being their only weapons.

BUT finding that the French remained ſome days in the ſame place, without following or attempting to moleſt them, they began to take courage, ſo that ſome of them ventured into the camp, who were well treated by John de Betancour and Gadifer de la Sala, who allowed them to take whatever they choſe, and to come in and go out of the camp whenever they pleaſed. This good treatment removed all their fears; inſomuch that when the French began to build a fort for their defence and accommodation, the natives chearfully aſſiſted them in bringing ſtones, lime, &c. neceſſary for the work. This fort was built at the port of Rubicon.

THE ready obedience and quiet behaviour of the natives gave great ſatisfaction to John de Betancour and Gadifer de la Sala. They now determined to paſs over to the next iſland, which is ſeparated from Lancerota only by a channel of two leagues in breadth;

breadth; and, leaving an officer and ſome men in the port of Rubicon, they landed at Valtarrahala, in the iſland of Fuertaventura, then called by the French Fortuite. The inhabitants, ſeeing ſuch a number of ſtrange people coming into their iſland, gathered in great numbers to oppoſe them, being men of a more warlike ſpirit than thoſe of Lancerota, ſtronger and of a larger ſize; which the French perceiving, and conſidering what a handful of people they had to attack ſuch a multitude with, thought proper to reimbark, and ſet ſail: taking, therefore, a view of ſome of the reſt of the iſlands, they afterwards returned to Lancerota, where they conſulted what was next to be done; and conſidering how few people they had for ſuch an undertaking as the conqueſt of the iſlands, it was determined that Gadifer de la Sala ſhould return to France, in order to bring over ſupplies of men, &c. Accordingly he went; but, unfortunately for the expedition, he died a few days after his arrival in France. When this was known to John de Betancour, he found himſelf deprived of his expected ſuccours, and without money or friends in France; which determined him to embark for Spain, where he arrived, and applied to his uncle Rubin de Bracamonte, and other relations there, for aſſiſtance to proſecute his deſign: but his chief patron and interceſſor with the King of Caſtille was the Infant Don Ferdinando, afterwards King of Arragon, by whoſe means he procured from the king, Don Henry III, a grant of the Fortunate Iſlands, with the title of King. This done, he went to Seville, and equipped a fleet, well provided with men and neceſſaries, for the conqueſt of theſe iſlands, the King ſupplying him with money to defray the charge of that armament. This grant of the Canary Iſlands to John de Betancour was dated in the year 1403.

CHAP.

CHAP. II.

Of the Manners and Cuſtoms of the ancient Inhabitants of Lancerota and Fuertaventura.

THESE two iſlands, as well as the others, were divided into portions, each of which was governed by its own Lord or Captain, and ſeparated from the reſt by a wall of looſe ſtones, croſſing the iſland from ſea to ſea. The inhabitants of theſe quarters held their reſpective chiefs in great eſteem.

THE ancient inhabitants of Lancerota and Fuertaventura were of a humane, ſocial, and chearful diſpoſition, very fond of ſinging and dancing. Their muſic was vocal, accompanied with a noiſe they made by clapping their hands and beating with their feet. They were very nimble, and took great delight in leaping and jumping, which were their principal diverſions: two men took a ſtaff or pole, which they held by the ends, and lifted as high above their heads as they could reach, keeping it parallel with the ground; and he who could leap over it, was accounted to be very dexterous. Some of them were ſo expert at this exerciſe, that they could at three jumps leap over three poles placed in that manner behind each other.

THE natives of theſe two iſlands were of a larger ſize, and better made than thoſe of the others, and ſo they are to this day. There is a ſepulchre at the foot of a mountain in Lancerota, called the Mountain of Thorns, nineteen Engliſh feet and ten inches in length, where a perſon named Mahan was buried. Duels and combats were frequent among them; to theſe they went armed with ſticks of a yard and a half long, which they called Tezzezes.

With regard to quarrels, they had this law or cuſtom, that if a man entered in by the door of his enemy's houſe, and killed him or did him harm, he was not puniſhed; but if he came upon him unawares, by leaping over the wall, and killed him, then the Captain or Chief, before whom the cauſe was examined, ordered him to be put to death. The manner of executing criminals was this: they carried the delinquent to the ſea-ſhore, and there placed his head upon a flat ſtone, and then with another of a round form they daſhed out his brains; his children were afterwards held as infamous. They were excellent ſwimmers; and uſed to killed the fiſh on their ſea-coaſts with ſticks. Their houſes were built of ſtone, without cement, lime, or mortar; notwithſtanding which they were ſtrong: the entry was made ſo narrow that but one perſon could go in at a time. They had alſo houſes of worſhip and devotion, which they called Efeguen; theſe were round, compoſed of two walls, one within the other, with a ſpace between; and were, as well as their dwelling-houſes, built of looſe ſtones, ſtrong, and having a narrow entry. In theſe temples they offered to their god (for they worſhipped only one) milk and butter. They ſacrificed to him on the mountains, pouring out from earthen veſſels, offerings of goats milk, and adoring him at the ſame time by lifting their hands toward the heavens.

The habit of the natives of Lancerota was made of goats ſkins, ſewed together and faſhioned like a cloak, with a hood to it. It reached down to the knees. The ſeams of this habit were cloſed in a very neat manner with thin thongs of leather, which were as fine as common thread. They cut and prepared thoſe thongs with ſharp flints or ſtones, inſtead of knives or ſciſſars, which they called Taſiague.

Their ſhoes were of goats ſkins, the hairy ſide outward.

They

THEY wore bonnets made of goats skins, having three large feathers stuck in the front; the women wore the same, with a fillet of leather, dyed red with the bark of some shrubs.

THE abovementioned cloak they called Tamarco; and the hood, Guapil; shoes they called Mahe.

THEY had long hair, and wore their beards plaited. The King of the island wore a diadem or crown like a bishop's mitre, made of goats leather, and adorned with sea-shells.

WHEN they were sick, which seldom happened, they cured themselves with the herbs which grew in the country; and when they had acute pains, they scarified the part affected with sharp stones, or burned it with fire, and then anointed it with goats butter.

MY author says, that in his time earthen vessels of this butter were found interred in the ground, having been put there formerly by the women, who it seems were the makers, and took that method to preserve it for medicine. When any one died, they buried him in a cave, stretching out the body, and laying goats skins under and above it.

THEIR food was barley meal roasted, which they called Goffio; and goats flesh, boiled and roasted; also butter and milk. They eat their victuals out of vessels made of clay, and hardened by the heat of the sun.

THEIR method of obtaining fire, was by taking a stick of dry, hard, thorny wood, which they caused to turn rapidly round on the point, within a soft, dry, spongy thistle, and so set it on fire: this method has been used there to this day.

WHEN

When they ſowed their ground with barley (which was their only grain) they dug or turned it up with goats horns. They threſhed their barley with ſticks, and winnowed it with their hands; they then ground it in a hand-mill, made of two ſtones, being nearly the ſame ſort of mills now uſed in ſome remote parts of Europe.

The natives of Fuertaventura were cloathed with jackets made of ſheep ſkins, the ſleeves ſhort and reaching no farther than their elbows. They wore alſo ſhort breeches, that left the knees bare; and ſhort hoſe or ſtockings, that reached little higher than the calf of the leg. On their feet they wore the ſame ſort of ſhoes as the natives of Lancerota. They wore high caps on their heads, made of goat ſkins. The hair of their heads and beards they dreſſed after the faſhion that prevailed among the natives of Lancerota.

In the iſland of Fuertaventura, ſays my author, their lived two women who held a correſpondence with the devil, the one called Tibiatin, and the other Tamonante, who were mother and daughter: the buſineſs of the one was to ſettle and compoſe differences that might ariſe among the chiefs of the iſland, and that of the other to regulate their ceremonies. The natives pretend that theſe women uſed to foretel future events.

When John de Betancour arrived in this country, the iſland of Fuertaventura was divided into two kingdoms, one commencing at the Villa and continuing unto Handia, and the other extending from the Villa unto Corralejo, which were ſeparated by a looſe dry ſtone wall, four leagues in length, croſſing the breadth of the iſland from ſea to ſea. There were in this iſland, at the time of the conqueſt, four thouſand fighting men. Thoſe amongſt

them who were moſt famous for their virtue and valour had the appellation of Mahay and Altihay, which were names of great honour. It is ſaid that when John de Betancour and Gadifer de la Sala came in queſt of theſe iſlands, the then king of Lancerota, who was named Guadarfia, was deſcended from an European, who had been driven by a tempeſt on this iſland, and whoſe hiſtory is related after this manner:

When Don John I, ſon of Henry II, reigned in Caſtille, he was engaged in a war againſt the King of Portugal and the Duke of Lancaſter, about the ſucceſſion to the crown of Caſtille; the duke pretending that it was his right, on account of his marriage with Donna Conſtanza, eldeſt daughter of King Peter.

In the courſe of that war, and about the year 1377, King John ſent ſome ſhips, commanded by one Martin Ruiz de Avendano, to ſcour the coaſts of Gallicia, Biſcay, and England. This fleet met with a ſevere tempeſt, which laſted many days, inſomuch that the admiral's ſhip was obliged to bear away and drive before the wind, until ſhe arrived in a port at the iſland of Lancerota.

Here the Spaniards landed, and were kindly received by the natives, who treated them with the beſt that the iſland afforded. Don Martin Ruiz de Avendano was lodged in the houſe of Qonzamas, the King, while he remained in the iſland. In that time he became ſo intimate with Fayna, the King's wife, that ſhe had a daughter by him named Yco. Her complexion was very fair, in compariſon of the natives: when of age, ſhe was married to one of the royal family, who became King of the iſland after Guanarame and Tinguafaya were carried priſoners to Spain, in the fleet commanded by Ferdinand Peraza, in the year 1385 or 1386. By this man Yco had a ſon named Guadarfia. After Guanarame's

narame's death, there was a great diſſention in the iſland about the ſucceſſion; the natives inſiſting that Guadarfia was incapable of it, becauſe his mother Yco was not noble, being as was ſuppoſed by her colour, the daughter of a ſtranger, and not of Qonzamas the King. To end the diſpute, the council met, and came to a reſolution, to ſhut up Yco with three female ſervants in the houſe of the deceaſed Qonzamas, and there to ſmoke them; and if ſhe came out alive, ſhe was to be declared noble, and the genuine offſpring of Qonzamas. Before ſhe went to the ſmoaky trial, an old woman adviſed her to convey ſecretly into the room a large ſpunge moiſtened in water, and when the ſmoak ſhould begin to be troubleſome, to put it to her mouth and noſtrils, and breathe in it. Yco took her advice, which ſucceeded to her wiſh; for when the door of the room that was ſmoaked was opened, the three ſervants were found ſtifled, and Yco alive; upon which ſhe was brought forth with great marks of honour, and her ſon Guadarfia was immediately declared King of Lancerota. This is the ſame whom John de Betancour found reigning, on his firſt arrival at that iſland.

CHAP. III.

John de Betancour's ſecond Expedition to the Canary Iſlands, and what followed thereupon.

WHEN John de Betancour embarked for Spain, he left a garriſon in Lancerota, commanded by William de Betancour: who behaved towards the King and natives in ſuch a licentious and cruel manner, that they could no longer endure him, but were at laſt, for their own defence, obliged to take up arms againſt him. They laid an ambuſh, which ſucceeded ſo well that they killed ſeveral of the French, among whom was this William

de Betancour; the reſt who ſurvived made their eſcape into the fort of Rubicon, where they were ſo cloſely blocked up by the natives, that they were reduced by famine to the laſt extremity. In this ſituation were the affairs of Lancerota when John de Betancour arrived there; who, as before related, had left the court of Caſtille and went to Cadiz, where he procured ſome veſſels, which he fitted out with every thing neceſſary for a ſecond expedition to the Canary Iſlands: the fame of this armament drew to Cadiz many adventurers from different parts, ſo that he ſoon procured his complement of men.

EVERY thing being ready, the fleet ſet ſail from Seville with a favourable wind; and, after a quick and agreeable paſſage, anchored at the port of Rubicon, where all the troops diſembarked. Upon their landing, the natives came and made their complaint to John de Betancour againſt the garriſon which he had left in the fort, and excuſed the violence they had committed, as having been compelled thereto by the tyrannical and cruel uſage received from William de Betancour and his people. When John de Betancour had heard both parties, and enquired into the cauſe of the difference between them, he found that the French had been the aggreſſors, and therefore pardoned King Guadarfia, and promiſed to leave him and the natives in the full enjoyment of their lands, houſes, cattle, and liberty. Upon this declaration the natives laid down their arms, and chearfully ſubmitted to his government.

SEVERAL prieſts came over in this fleet from Seville, in order to convert the iſlanders from paganiſm to the faith of the church of Rome: they were greatly reſpected by the natives, many of whom they converted, and baptized in the church which was then built at Rubicon, named the Invocation of St. Marcial.

The

The firſt among the natives who received baptiſm, was King Guadarfia, who was chriſtened by the name of Luis. John de Betancour allowed him for his ſubſiſtence the houſe and lands of the deceaſed Qonzamas. A ſhort time after, all the natives were baptized. John de Betancour now made a partition of the lands among the French and Spaniſh adventurers that came over with him *. The church called St. Marcial of Rubicon, was the firſt that was built in the Canary Iſlands: my author ſays (though without authority) that St. Marcial was the firſt who preached the holy Goſpel in France, and was himſelf the firſt Biſhop of the city of Limoges in that kingdom. His parents were Marcelo and Elizabeth, noble Jews, of the number of thoſe who followed Jeſus Chriſt and miniſtred unto him: they were baptized by the apoſtle St. Peter.

THIS St. Marcial, according to the Legend, "Leaving his parents, cleaved to Jeſus Chriſt, and followed him wherever he went: he was one of thoſe who ſerved him when he eat the Paſſover with his diſciples; and, when our Lord waſhed their feet, he was the perſon who poured the water into the baſon. He received the Holy Ghoſt at the ſame time with the diſciples; and accompanied St. Peter to Antioch, where he converted many; he afterwards went with that apoſtle to Rome, where our Lord Jeſus Chriſt appeared to St. Peter, and commanded him to ſend St. Marcial to France, to preach the holy Goſpel there. Accordingly he departed, though full of ſorrow to leave his dear maſter the apoſtle. His companion, who went with him on his miſſion, died by the way, which obliged him to return to Rome, when St. Peter again ordered him to go on his miſſion, and

* Theſe lands muſt have been ſuch as were not then cultivated by the natives, as John de Betancour had promiſed not to deprive them of their lands. It would ſeem that the natives chiefly ſubſiſted on their flocks.

" gave him his ſtaff, which he directed him to lay on the body " of his companion, and at the ſame time to invoke the name of " Jeſus Chriſt: all this St. Marcial performed, and as ſoon as the " ſtaff was laid on the dead body of his companion, he came to " life, and proceeded on the journey with him to France, where " St. Marcial converted many by his miracles and preaching." The French holding this ſaint in great reverence, John de Betancour therefore dedicated the church which he built at Rubicon, in Lancerota, to him, and called it after his name. The Biſhops of the Canary Iſlands were ſtiled Biſhops of Rubicon, until the iſland of Gran Canaria was conquered. The firſt Biſhop was one Albert, a Franciſcan Friar, who came over to Rubicon in 1408: afterwards, in 1488, the epiſcopal ſee was removed to the city of Palmas, in Canaria, where it now remains. The firſt Biſhop of that place was one Don Juan de Frias.

CHAP. IV.

Contains an Account of the Expedition to Fuertaventura.

EVERY thing being now ſettled on a proper footing in Lancerota, John de Betancour thought it high time to ſet about the conqueſt of Fortuite, as the French then called the iſland of Fuertaventura *. He imagined it would not be eaſy to ſubdue it,

* My author does not inform us by what names the natives of Lancerota and Fuertaventura called their iſlands; but he ſays that the inhabitants were by the Spaniards called Mahoreros, from their wearing Mahos, a kind of ſhoes before-mentioned; and he adds, that ſome will have the proper name of the iſlands (for he erroneouſly ſuppoſes theſe two to have been formerly but one) to be Maho.

The French called Fuertaventura, Fortuite, as above; but we are not informed of the reaſon why they gave it that name. In ſome old records, perſerved on the iſland, it is called Herbaria, from its abounding with various herbs; and alſo Buenaventura, from a convent built in it by Diego de Herrera, and dedicated to St. Buenaventura. At preſent the iſland is called Fuertaventura, but how it came by that name we know not.

as the inhabitants were ſo numerous and valiant; he therefore collected together all his forces, conſiſting of French and Spaniards, beſides many of the natives of Lancerota, whom he armed after the European manner: his new recruits ſerved him with chearfulneſs and fidelity; for the iſlanders found in him a father rather than a conqueror. So embarking his troops on board five ſhips, he ſet ſail, and arrived at Fuertaventura in the month of June, 1405, and landed his people in a bay called Valtarrahal, by reaſon of the great number of Tarrahal *, buſhes, which grew there. At that time the two Kings of the iſland, Ajoſe and Guiſe, were at variance with each other, on account of the paſturage. He who commanded in that part of the iſland where John de Betancour landed, immediately on his arrival gathered all the forces of his diſtrict together, and advanced boldly to him give battle; but the Europeans found means to come to a parley with them, and by the advice of the two women, Tibiatin and Tamonante before-mentioned, they were prevailed on to lay down their arms, and Ajoſe coming up to John de Betancour, this latter embraced him, and treated him with every mark of friendſhip. By this behaviour he won his confidence, and at length prevailed on him to embrace the Romiſh religion; he was then baptized by the name of Luis. Guiſe, the King of the other part of the iſland, ſeeing the good treatment which John de Betancour gave to thoſe who ſubmitted to him, with his frank and courteous behaviour to all the natives, and that he deſired only to make converts to the Romiſh faith, ſubmitted to him alſo, having been adviſed to do ſo by Tibiatin and Tamonante. Being moreover aſſured by John de Betancour, that if he would embrace the Romiſh faith he ſhould remain in the full enjoyment of his liberty, and in the peaceable poſſeſſion of his lands and effects, he received baptiſm by the name of Alonzo. The examples of the

* See the Deſcription of the Canary Iſlands.

two

two Kings of Fuertaventura had ſuch an effect on the natives, that they all came in and ſubmitted to the Europeans, and were ſoon after baptized.

It is a tradition among the inhabitants of Fuertaventura, that the natives believed Tibiatin and Tamonante to have been ſent from heaven to inſtruct them, to fortel future events, and to cauſe them to live in peace and unanimity with each other. They ſay that theſe women propheſied to them of the coming of ſtrange people from the ſea, who were to inſtruct them how to live: and alſo that immediately after the arrival of the Europeans a beautiful woman often appeared to the natives in the time of their diſtreſs and neceſſities, miniſtred comfort to them, perſuaded them to be baptized, and embrace the Romiſh faith.

It was by the aſſiſtance of thoſe women that the Europeans made ſo eaſy a conqueſt of that large and populous iſland; of which when John de Betancour had thus taken poſſeſſion he built two forts, for the ſecurity of his Europeans, the one at Valtarrahala, where he firſt landed, and which he called the caſtle of Valtarrahala, and another which he named Richiorche; both of which he garriſoned with his own people.

By the intreaty of the Caſtillians, and ſome of his ſeamen who had been in Barbary, John de Betancour was prevailed on to make a voyage thither, as that coaſt is but eighteen leagues diſtant from the ſouth eaſt-part of Fuertaventura. And being provided with ſufficient ſhipping, &c. fit for ſuch an expedition, he accordingly croſſed over to that ſhore, and landed at a place called Medanos*, where he took priſoners ſeveral Moors of both

* On what part of the coaſt of Barbary this place lies, I am not certain; but I imagine it to be ſomewhere to leeward of la Punta Blanca, and not far diſtant from it.

ſexes,

ſexes, old and young, to the number of ſeventy, without the loſs of a man on his own ſide; the natives of that part of Africa living at that time in a careleſs and defenceleſs manner, not thinking it poſſible for any one to come from the ſea to diſturb or moleſt them. Betancour and his men brought their booty ſafe to Lancerota, and from thence ſent their priſoners to Spain, where they were ſold for ſlaves. This was the firſt expedition made to the coaſt of Barbary from the Canary Iſlands.

CHAP. V.

John de Betancour's Voyage to Gran Canaria, and what happened there.

AFTER the enterprize on the coaſt of Barbary, John de Betancour, being deſirous of bringing the iſland of Canaria into ſubjection to him, ſailed thither with two ſhips, and anchored at a place called Anganagen, where he landed all the forces which he brought with him, and marched them up the country in good order, and with great precaution, leſt they ſhould be ſurpriſed. This was a neceſſary meaſure, as appeared afterwards; for the natives, ſeeing ſuch a number of armed men on their iſland, immediately gave the alarm to each other, and aſſembled in great numbers, headed by a King or Captain, named Artemis, and fell upon the Europeans with great fury and reſolution, annoying them with ſtones and darts, which they threw by hand with amazing dexterity, and with ſuch velocity as to exceed the motion of thoſe thrown from ſlings or bows. Beſides theſe weapons, they had ſticks or poles, whoſe ends were hardened by fire, and ſharpened, which they uſed as ſpears. John de Betancour and his men defended themſelves with the greateſt courage; but the attack they had to ſuſtain was ſo rude, and the natives, with their Captain Artemis, preſſed ſo furiouſly on them, that though the

Europeans killed a great number of them, they were at length obliged to give way, and retreated in good order to the ſea-ſhore: but the natives gathering on every ſide, to the number of five thouſand, purſued our adventurers ſo cloſely, that John de Betancour, finding it in vain to attempt the conqueſt of the place with ſuch an handful of men againſt ſuch a multitude of well-armed and valiant inhabitants, reimbarked with his troops, under favour of the night, in the beſt manner he could, leaving the field of battle to his enemies, who nevertheleſs bought their victory at a dear rate, having their King Artemis, with many others, killed in the engagement.

FROM Anganagen the fleet ſailed for the iſland of Palma; but not being able to effect a landing, it was determined to return to Canaria, to try their fortune once more againſt the courageous natives, and retrieve the honour they imagined they had loſt there: but on their arrival they found thoſe people aſſembled in vaſt numbers to oppoſe them, which made them ſail back to Fuertaventura. It was on this expedition that John de Betancour gave the epithet of Grand (or Great) to the iſland of Canaria, which it retains to this day.

CHAP. VI.

John de Betancour's Expedition to the Iſland of Gomera.

JOHN de Betancour remained ſome time in Fuertaventura, to refreſh his men, and cure them of their wounds. After his unſucceſsful attempt on Canaria, he could not pretend to try his fortune again there, for want of more ſoldiers; but, not enduring to remain idle, he determined to make an attempt on ſome other iſland. To this end he took with him all the men that

could be ſpared from his garriſons of Lancerota and Fuertaventura, and ſailed to the iſland of Gomera, where he landed at the principal port without oppoſition, which ſurpriſed him greatly, and made him apprehenſive of an ambuſcade; he therefore marched ſlowly up the country, with the greateſt precaution. Soon after he perceived the natives approaching towards him in a diſorderly manner, without any ſign of hoſtility, but on the contrary with an appearance of mirth and joy; however, they came armed with darts, lances, ſwords, ſhields, and croſs-bows, which greatly perplexed him, and made him ſtill more apprehenſive of danger, till they drew very near to him, when ſome of them accoſted the Europeans in the Spaniſh tongue, which amazed and agreeably ſurpriſed them. Both parties now began to converſe together freely and in a very friendly manner; and the Europeans were moſt courteouſly entertained by them. This behaviour of the Gomerans, the fertility of their iſland, the goodneſs of the climate, and its excellent harbour, induced John de Betancour to ſpend ſome time in it, in order to refreſh and ſtrengthen his people. During his ſtay in Gomera the Europeans and natives lived together in the utmoſt harmony, inſomuch that theſe gave a cordial invitation to the new-comers to take up their reſidence among them. This invitation was readily accepted by John de Betancour, who thereupon made a diviſion of lands among his followers, and determined, ſince he had now bid adieu to his native country, to fix his reſidence for the remainder of his life in the pleaſant iſland of Gomera.

We muſt now enquire into the cauſe of this kind reception which the Europeans met with from the natives, and by what means ſome of the latter ſo well underſtood and ſpoke the Spaniſh language.

It appears then, that about thirty years before the arrival of John de Betancour, ſome Spaniſh veſſels came to Gomera, commanded by one Don Ferdinando, who landed at a place where the King's brother lived: the natives attacked the Spaniards, but were defeated, and the King's brother loſt his life in the encounter. After this, Don Ferdinando marched in-land; but as ſoon as Amalvige, the King of the place, heard of the invaſion of the iſland by ſtrangers, and of the death of his brother, he gathered the natives together, and gave battle to the Spaniards, who were defeated, and purſued into a place which had only one narrow entry, ſo that they could not retire but by throwing themſelves over the ſteep cliffs that ſurrounded them, the iſlanders having blocked up the paſſage by which they entered with felled trees, and guarded it ſo cloſely, that the Spaniards were compelled to remain there two days without meat or drink. At laſt Don Ferdinando found means to come to a parley with Amalvige, in which he ſo effectually wrought upon that Prince's compaſſionate diſpoſition, that he ordered the paſſage to be cleared, and conducted the ſtrangers to his reſidence, where he entertained them with great hoſpitality, giving them proviſions and whatever elſe he could afford; in ſhort, he treated them as if no diſpute had ever ſubſiſted. When Don Ferdinando returned to his ſhips, which he had left in the harbour, he made ſeveral preſents to Amalvige, conſiſting of ſwords, ſhields, and other warlike accoutrements, which were held in great eſteem by the natives: he then took leave of his benefactor, and ſailed away. It is ſaid, that before he departed, Amalvige was converted, and baptized with many of his people; that he was named Ferdinando Amalvige; and that when the Spaniards were going away, the King begged of their commander that he would leave ſome perſon to inſtruct them in their new doctrine, upon which he left a prieſt, and promiſed to return ſoon himſelf. The prieſt did not long ſurvive the departure of Don Ferdinando; however,

By his good behaviour, in that ſhort ſpace of time he greatly won the affections of the natives, and baptized many of them. They ſay it was owing to him that John de Betancour was ſo well received in Gomera, having filled their minds with the moſt favourable impreſſions of the Spaniards. Who this Don Ferdinando was cannot certainly be determined: there are two opinions concerning him; the one is, that he was one Don Ferdinando Ormel, a native of Corunna, in Gallicia, who, with ſeveral of his countrymen, left the ſervice of the King of Caſtille to enter into that of the King of Portugal. About the year 1382, he went with a fleet to ſcour the coaſts of Spain, ſubject to Don Juan I, then King of Caſtille, and was driven by a tempeſt, with ſome of his ſhips, to the iſland of Gomera: this Don Ferdinando was father of Don Juan Ferdinando Ormel who was killed by King John I, of Portugal, in the houſe of the Queen Donna Leonora. The other opinion is, that he was one Don Ferdinando de Caſtro, who was in the ſervice of King Ferdinando of Caſtille, and much beloved by him. After that King's death he went to reſide in England, and could never more be prevailed on to return to his native country; but we are not told how he left England, or what accident brought him to Gomera.

CHAP. VII.

Treats of the Manners and Cuſtoms of the ancient Gomerans.

WHY this iſland was called Gomera is not known, though it undoubtedly bore that name before the arrival of John de Betancour, which it ſtill retains. The natives were of a lively diſpoſition, of a middle ſtature of body, very active and dextrous in attacking and defending, and excellent ſlingers of ſtones and darts, to which exerciſe they were trained from their infancy,

infancy, it being the common amuſement with the young people to caſt ſmall ſtones and darts at one another, to avoid which they ſeldom moved their feet, but only waved their bodies to and fro; and ſo expert were they at this ſport, that they uſed to catch in their hands the ſtones and the arrows as they flew in the air. As they grew up to manhood, they threw them out of ſlings; in their combats they uſed the ſame weapons as the natives of the other iſlands, ſticks or poles of hard wood, with the ends ſharpened. They have had ſeveral men renowned for valour amongſt them, whoſe fame ſtill exiſts in their ſongs: the moſt celebrated of whom were Aguacoromas, Aguanabuque, Amanhui, and Gralegueya, who fell in their wars; of theſe the latter held the firſt place. An incredible ſtory is related of him, which is, that he and ſome of the natives having ſwam from the iſland to a rock at ſome diſtance from the ſhore to gather ſhell-fiſh, and the tide beginning to come in, they wanted to return to land, but were prevented by a large ſhoal of porpoiſes or ſharks, which played about the rock, and deterred them from venturing into the water, excepting Gralegueya, who (being a man of a great ſize and uncommon ſtrength of body) not in the leaſt daunted, plunged into the ſea, ſeized one of thoſe large fiſh, graſped it cloſe in his arms, and dived with it to the bottom of the water; while the porpoiſe ſtruggling hard to get clear of his hold, laſhed the ſea with his tail in ſuch a violent manner that the reſt of the porpoiſes were frightened away, ſo that his companions came aſhore without fear: when Gralegueya ſaw them ſafe, he let the fiſh go, and came aſhore himſelf unhurt.

THE clothing of the Gomerans was a ſort of cloak, made of goat ſkins, which reached down to the calf of the leg; but the women wore a petticoat, which they called Tahuyan, and a head-dreſs that hung down to their ſhoulders, which, as well as the

the petticoat, was made of goat-ſkins, dyed and curiouſly painted. The red dye they extracted from the root of a tree which they called Taginaſte; and the blue dye from an herb which they called Paſtil: all between the head-dreſs and the petticoat was left bare. When the men had any quarrel which was to be decided by combat, they laid aſide their cloaks, tied a kind of bandage about their waiſts, and bound their foreheads with a ſort of painted turban. The ſhoes worn by the Gomerans were made of hog ſkins.

When John de Betancour came to Gomera, he found it divided into four parts, upon the death of King Amalvige; each diviſion was governed by a Chief or Captain, whoſe names were Fernando de Averbequeye, Fernando Alguavoſeque, Pedro Haltragal, and Maſeque Cunche; which is a further corroboration of the ſtory of the ſhips that came to Gomera under the command of Don Ferdinando before mentioned. Thoſe chiefs had frequent quarrels among themſelves concerning the limits of their reſpective diſtricts, which were named Mulaqua, Agano, Palan, and Orone.

CHAP. VIII.

Treats of John de Betancour's Voyage to the Iſland of Hierro, and what befel him there; and of the Manners and Cuſtoms of the Inhabitants.

JOHN de Betancour, after ſettling affairs in Gomera, ſailed to the iſland of Hierro or Ferro, and anchored in the harbour belonging to that iſland. When the natives perceived the ſhips approaching with their white ſails, they remembered the prophecy of a man who had formerly lived among them, named Yore, and who was reckoned a ſoothſayer or diviner; this man, when on his death-bed, called the natives together, and told them that after his

his death, when his fleſh ſhould be conſumed and his bones mouldered to duſt, their god Eraoranzan would come to them in white houſes on the water; and adviſed them not to reſiſt or fly from him, but to adore him, becauſe he was to come to do them good. The natives, who placed great faith in his predictions, buried him in a place apart from the reſt of their dead, that his bones might afterwards be diſtinguiſhed from theirs. Now ſeeing the ſhips approach with their white ſails ſwelling on the ſurface of the waves, they firmly believed the prophecy was fulfilled, and went to the cave where Yore was buried, and there found his bones crumbled to duſt; upon which they ran joyfully to the ſhore to receive their god Eraoranzan.

When John de Betancour anchored in the port, he took great care in landing his men, for fear of being overpowered by the iſlanders, who were crouding to the water-ſide; but finding that they were unarmed, and ſhewed no ſigns of hoſtility, he approached them, and was received with every demonſtration of joy and friendſhip: the natives conducted the Europeans to their houſes, and treated them with the beſt of every thing they had. John de Betancour having thus got footing in Hierro, gave thanks to God for his ſucceſs, and that no blood had been ſpilt on the occaſion. He ſtaid there ſome days to refreſh his people, and then returned to Fuertaventura, after leaving in Hierro a mixed garriſon, compoſed of Biſcayners, French, and Flemings, under the command of one Lazaro, a Biſcayner, to whom he gave a ſtrict charge to behave to the natives with indulgence, and to uſe all poſſible means to inſtruct them in the faith and doctrine of the Church of Rome.

The name of this iſland, before the arrival of John de Betancour, was Eſero, which ſignifies, in the language of its ancient inhabitants,

britants, ſtrong: when the Spaniards ſhewed them iron, they found it exceeding every thing in ſtrength, therefore they called it Eſero; and afterwards, when they began to ſpeak the Caſtillian language, they called iron indifferently by the name of Eſero, or Hierro, which laſt is the Spaniſh word for that metal; ſo that they at laſt tranſlated the real name of the iſland Eſero into the Spaniſh one Hierro, which it retains to this day. But the Portugueſe and ſome others, following their own dialect, call it Ferro: and ſome will have it, that the natives called it Fer, though there is no proof for this aſſertion.

THE natives of Hierro were of a middle ſtature, and of a melancholy turn of mind, for all their ſongs were on grave ſubjects, and ſet to ſlow plaintive tunes, to which they danced in a ring, joining hands together, and now and then jumping up in pairs ſo equally that they ſeemed to be united: this manner of dancing is ſtill uſed in Hierro. They dwelt in large circular incloſures, the walls of which were of dry ſtone, without cement, each incloſure having one narrow entry; on the inſide they placed poles or ſparrs againſt the wall, in ſuch a manner that one end reſted on the top of the wall and the other on the ground, at a conſiderable diſtance from the bottom of it; theſe they covered with branches of trees, fern, &c. Each of theſe incloſures contained about twenty families. A parcel of fern, upon which they ſpread goat ſkins, was their bed; and for bed-cloaths or coverings they uſed goat ſkins dreſſed, to keep them warm, the iſland being very mountainous and conſequently expoſed to the wind and cold.

WHEN any of their women brought forth children, before they offered them the breaſt they gave them fern-roots roaſted, bruiſed, and mixed with butter, which they called Aguamanes; but now they give them inſtead of it flour and barley-meal,

roaſted and mixed with bruiſed cheeſe, which they call by the ſame name. Their food was the fleſh of goats, ſheep, and hogs; they had alſo ſome roots of that kind which the Spaniards call Batatas. As for wheat, barley, or other grain, they had none. Their bread was made of fern-roots, and called Aran; this, with milk and butter, made the chief part of their diet; the former they called Achemen, and the latter Aculán. Their common drink was water, which they called Ahemon.

THEIR cloaths were made of the ſkins of beaſts; the dreſs worn by the men was a cloak made of three ſheep ſkins ſewed together: in winter they wore the woolly ſide next their bodies, and in ſummer they turned it outwards. The women, beſides the cloak, wore a petticoat, which reached down to the middle of their legs. In ſewing theſe ſkins they uſed thongs, cut as fine as threads; for needles they uſed ſmall bones ſharpened. They wore nothing on their heads, and their long hair was made up into a number of ſmall plaits. Their ſhoes were made of the raw ſkins of goats or ſheep, but ſome were made of thoſe of hogs.

As to their form of government, they lived all under one King, conſequently never had occaſion to go to war, nor had they any warlike weapon: they uſed indeed to carry long poles; but theſe were only to aſſiſt them in travelling the country, which is very rocky, ſo as frequently to oblige them to leap from one ſtone to another, which they did by the help of theſe poles. Each man had but one wife; they had no rules in their marriages (except that a man ſhould not marry his mother or ſiſter), for every man married the woman he liked beſt, and whoſe conſent he could obtain, without any regard to rank or nobility: indeed they were all, except the king, upon an equality in that reſpect; the only

diſtinction

diſtinction among them was in their ſubſtance, which conſiſted in flocks. It was cuſtomary for the man, when he choſe a wife, to make a preſent of cattle to her father according to his ability, as an acknowlegement for his good-will in letting him have his daughter. The King received no ſtipulated tribute from his ſubjects; but every one made him a preſent of ſheep, &c. according to his wealth or pleaſure, for they were not obliged to give him any thing. When they made a feaſt, which they called Guatatiboa, they killed one or two very fat lambs, according to the number of the gueſts, and roaſted them whole; theſe they placed on the ground, ſitting in a circle round them, and never roſe till they had eaten the whole: theſe kind of feaſts are ſtill kept up among their deſcendants. When any one fell ſick, they rubbed the patient's body all over with ſheep's marrow and butter, covering him well up to keep him warm and promote a perſpiration: but if a man happened to be cut or wounded, they burned the part affected, and then anointed it with butter.

THEY interred their dead in caves; and if the deceaſed was wealthy, they buried him in his cloaths, and put a board at his feet, with the pole which he uſed to travel with at his ſide, and then cloſed the cave's mouth with ſtones, to prevent the ravens from devouring him. They inflicted no puniſhments but for the crimes of murder and theft: the murderer was put to death in the ſame manner as he had killed the deceaſed. As to the puniſhment for theft, for the firſt offence they put out one of the eyes, and for the ſecond the other: this they did that he might not ſee to ſteal any more. There was a particular perſon ſet apart to perform the office of executioner on theſe occaſions. They adored two deities, one of them male, and the other female: the male was named Eraoranzan, who was worſhiped by the men; the other Moneyba, who was worſhiped

by the women. They had no images or repreſentations of theſe deities, nor did they ſacrifice to them, but only prayed to them in their neceſſities, which was when they wanted rain to make the graſs grow for the ſubſiſtence of their cattle. The natives feigned, that when their gods were inclined to do them good, they came to the iſland and poſted themſelves on two great ſtones or rocks, which are in a place they called Ventayca, but is now named los Antillos de los Antiguos; there they received the petitions of the people, and afterwards returned into heaven. In the winter ſeaſon, when, by a long continuance of dry weather, they were reduced to great neceſſity, and found their prayers were not anſwered, they aſſembled together in Ventayca with their cattle, and there held a faſt for three days and as many nights, weeping and lamenting, their flocks alſo making a noiſe for want of food; if all this did not produce rain, they ſent a man, who was eſteemed by them as a ſaint, to a cave called Atecheita, where he invoked the gods to ſend a mediator; upon which, as they ſaid, an animal like a pig appeared to him, called Aranjaibo (which in their language ſignifies Mediator); the ſaint put the animal under his cloak, and carried it to the natives aſſembled at Ventayca: then they walked in proceſſion, with their flocks, round the two fore-mentioned rocks, lamenting and wailing as they went. My author ſays, that immediately on this it rained; and accounts for it in this manner, that the animal which appeared to them was the devil, who from his great knowlege and ſkill in nature, cauſed rain to fall. This he did to blind the natives and attach them to his worſhip. After it had rained ſufficiently, they let the animal go, which returned to the cave in the preſence of all the people. When the Hierrians were firſt converted to the Romiſh religion, they invoked Jeſus Chriſt and the Virgin Mary by the names of Eraoranzan and Moneyba. The natives of this iſland were ſupplied with water in a ſtrange and extrordinary manner,

manner, as ſhall be particularly related in the deſcription of the Canary Iſlands.

CHAP. IX.

What happened at Hierro after John de Betancour went to Fuerta-ventura; and of his Attempt on Canaria.

NOTWITHSTANDING the good advice that was given to Lazaro, the officer left to command in Hierro, he acted in a quite different manner; for he and his ſoldiers behaved moſt inſolently to the natives, uſing indecent freedoms with their wives and daughters, and even taking them away by force, which cauſed the moſt conſiderable villages in the iſland to revolt: upon which Lazaro went to the principal of them, to treat with, and bring them again into ſubjection; but a young man, one of the natives, who probably had been injured by him, leaped upon him, and ſtabbed him in ſeveral places with a knife till he died; and this ſo ſuddenly that his ſoldiers had not time to aſſiſt him. When this affair was known to John de Betancour, he ſent another governor to the iſland, with power to enquire into the cauſe of the revolt, and to puniſh the offenders. When he arrived there, he found that the revolt had been owing entirely to the licentious behaviour of Lazaro and his men, and that the natives were in nowiſe culpable; upon which he beheaded two of the officers, and hanged three of the common men, who were the moſt active in the diſturbance. The natives ſeeing how ſtrictly juſtice was adminiſtered under the direction of John de Betancour, willingly returned to their ſubjection to the Europeans: and it is certain that ſuch an example of impartiality and juſtice was more likely to preſerve a conqueſt, than keeping the conquered under awe by an undue exertion of force or ſeverity.

THE four iſlands, Lancerota, Fuertaventura, Gomera, and Hierro, being now conquered, the natives converted, and order eſtabliſhed among them, John de Betancour, after taking ſome repoſe, began to think ſeriouſly of retrieving his honour, which he imagined had been ſullied by the unſucceſsful attack on Canaria; and to avenge himſelf on the natives for the loſs of ſo many brave ſoldiers as had fallen in that expedition.

ACCORDINGLY, in November 1406, he muſtered all his forces, embarked with them, and ſailed for Canaria. But fearing his ſhips might be deſcried by the natives of that iſland, he avoided approaching the coaſt till evening; when, under favour of the night, he anchored in the port of Gando, and that he might not alarm the Canarians, diſembarked his men ſilently, placed ſome parties in ambuſh, and prepared for an attack by day-break. However, the Canarians having, ſince the firſt invaſion of their iſland, kept a conſtant look-out for the approach of an enemy (and ſhips may be ſeen from the tops of the high mountains of Canaria at a great diſtance), he found his ſchemes all fruſtrated; for, the evening before, the natives had diſcovered his fleet, and were prepared to give thoſe diſturbers of their repoſe a warm reception: accordingly, when the Europeans diſembarked in the night, they watched all their motions, unperceived by them; and after having formed counter-ambuſcades, they gave a great ſhout, as a ſignal for the attack, and fell ſuddenly upon Betancour and his men with ſuch impetuoſity that they were put to the rout, great numbers being killed and wounded. Had it not been for John de Betancour's remarkable preſence of mind in rallying his men for a retreat, joined with the courage and diſcipline of his troops, not one of thoſe that had landed could have eſcaped; and, after all, it was with the greateſt difficulty they regained their ſhips. This repulſe obliged John de Betancour,

againſt

againſt his will, to return back with his troops to his iſlands of Lancerota and Fuertaventura, where he remained ſome time, inconſolable for his bad ſucceſs, notwithſtanding all the people could do to divert his grief, ſo much was he vexed with this diſappointment. But time, which conquers every thing, got the better of his uneaſineſs, and at length totally diſſipated it, ſo that he began to contrive how to repair his bad fortune. After anxiouſly revolving many ſchemes in his mind for that end, he determined upon one, which was that of going again to Spain, to ſolicit aſſiſtance from the King of Caſtille, Don Henry III, by whoſe aid he had been enabled to conquer the iſlands of Fuertaventura, Gomera, and Hierro; and was the more encouraged to hope for ſucceſs from the many connections and relations which he had at the court of Caſtille. He then ſent for the chiefs of the four iſlands, natives as well as Europeans, to whom he opened his mind at large, concerning his intended voyage to Spain, and his project of ſubduing the other three iſlands, eſpecially Canaria, where they had been hitherto ſo grievouſly baffled; telling them, at the ſame time, that he hoped ſhortly to return with large ſupplies of men, money, ſhipping, and other neceſſaries: moreover he promiſed to go to Rome, to requeſt of the Pope to ſend over a Biſhop to take care of their ſouls. He, above all things, recommended to them to live in amity and concord during his abſence; and gave them ſome neceſſary inſtructions in relation to the preſerving peace with the natives; acquainting them at the ſame time that he intended to make his nephew, Maſon de Betancour, Governor of the iſlands in his abſence, of whoſe prudence and good-will towards them all he was well aſſured; and that he would protect and befriend every one to the utmoſt of his power. He then proceeded to make a partition of lands, reſerving to himſelf the fifth part of the produce of the four iſlands; but declared to the Europeans who had aſſiſted him in conquer-

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ing them, that he would deprive them of no part of their preſent poſſeſſions till after the expiration of nine years. This exemption he intended as a reward for their fidelity and the hardſhips which they had endured in his ſervice. As to Maſon de Betancour, he made over to him the third part of his fifth of the produce of the iſlands, and declared him ſole inheritor of the whole after his death. He gave him orders to build two churches, one in Lancerota, in the valley and village of Teguis, which is named St. Mary de Betancour: and the other in Fuertaventura, called the church of St. Mary, from which the valley and village ſo called, take their names.

THE government of the conquered iſlands being thus ſettled, John de Betancour gathered all the orchilla*, goat ſkins, tallow, and ſlaves which he could procure, embarked them in three ſhips, and ſet ſail, leaving another ſhip in Lancerota to load with orchilla, which he ordered his nephew to ſend to Italy. He arrived ſafe at the port of St. Lucar de Baremeda, where he was received by the Count de Niebla, Don Henry de Guzman, father of the firſt Duke of Medina Sidonia, with whom he ſtaid a ſhort time to refreſh himſelf after the fatigue of his voyage, and then went to the court of Caſtille, where he was graciouſly received by Queen Catherine, widow of Henry III, and the Infant Don Ferdinando, then guardians to the young Prince Don John. They were greatly pleaſed to hear from his own mouth an account of the Canary Iſlands, with his adventures there. They promiſed him their aſſiſtance in reducing thoſe which remained unconquered, made him many valuable preſents, and furniſhed him with an equipage and every thing neceſſary for his journey to

* This is a weed which grows on the rocks by the ſea-ſhore of the Canary Iſlands, and other places in the ſame climate, which will be deſcribed in its proper place.

Rome

Rome at their own expence. After remaining ſome time in that city, where he ſaw every thing remarkable, he went to Avignon to wait on Pope Benedict XIII, who, at his requeſt, appointed a Biſhop for the Canary Iſlands, with the title of Biſhop of Rubicon: this was one Albert, a Franciſcan Friar, and native of Seville in Spain, brother to Guillen Peraza, of whom we ſhall have occaſion to make mention hereafter. From Avignon our adventurer went to his own houſe of Betancour, in Normandy, to viſit his relations, and to ſettle ſome differences with his brother Reynald de Betancour, concerning his lands in that country: from thence he went to Granville, where he fell ſick and died, in the year 1408, aged ſeventy years, eight of which he had employed in the conqueſt of the Fortunate Iſlands. His body was interred in the great chapel of Granville; and having no children, his poſſeſſions in Normandy fell to his brother Reynald, otherwiſe Morlet de Betancour.

CHAP. X.

Pedro Barba de Campos goes to the Canary Iſlands; and what followed thereupon.

AFTER John de Betancour's departure for Europe, Maſon de Betancour governed the iſlands for ſome time with the approbation of the natives, who obeyed him in every reſpect, as they had before done his uncle, whoſe return with a powerful force they daily expected. But when Maſon de Betancour heard of his death, he changed his conduct towards the natives (for he now conſidered himſelf as ſole Lord and Commander of the iſlands) and began to govern them with more abſolute authority that either he or his uncle had hitherto done. However, the natives had diſcernment enough to perceive that the great authority which

the aſſumed had but a ſhallow foundation, inaſmuch as they had heard of the death of John de Betancour, and that it was uncertain whether the ſuccours expected from Europe would arrive; they took courage, therefore, to oppoſe him in ſome of his arbitrary proceedings. This alarmed Maſon de Betancour, and made him ſuſpect the natives of ſome bad deſign againſt him; in conſequence of which he treated them with ſtill greater harſhneſs and ſeverity, falſly ſuppoſing that ſuch conduct would be the moſt effectual means to keep them in obedience. In the mean time he made ſeveral deſcents upon the unconquered iſlands, merely for the ſake of making priſoners, whom he ſent to Spain to be ſold for ſlaves. In all theſe proceedings he was ſtrongly oppoſed by the Biſhop, who ſent to his brother, at the court of Caſtille, to complain of his bad conduct and ill treatment of the natives; who performed his commiſſion ſo well, that he gave much diſquiet to Maſon de Betancour, and grievouſly harraſſed him with heavy law-ſuits at that court: at length the affair came to the ears of the Infant Don Ferdinando and Queen Catharine, who were much diſpleaſed to find their new ſubjects of the Canary Iſlands had been ſo maltreated; and therefore empowered the Count of Niebla, Don Henry de Guzman, to enquire into the affair, and redreſs the injured parties, with all poſſible diligence. Upon which the Count fitted out five ſhips to go to the iſlands with ſupplies of every kind, and gave the command of them to Pedro Barba de Campos, one of the Twenty-four of Seville *.

* The Twenty-four of Seville, Corduba, or of any other great city in Spain, are Gentlemen who have an hereditary privilege of exerciſing the civil or rather oeconomical government of the province or capital to which they belong, and are generally the repreſentatives of the province. If I miſtake not, their anceſtors obtained this privilege by their gallant behaviour in taking thoſe cities from the Moors, and alſo on account of the great expence they were at in raiſing and maintaining troops for that purpoſe.

At that time there was at the court of Caſtille one Hernand Peraza, who was alſo one of the Twenty-four of Seville, and who had ſome claim to the Canary Iſlands. It was his father who landed in Lancerota, and carried with him over to Spain King Guanarame and Tinguafaya his wife, and who obtained a grant from the King of Caſtille, Henry III. of the conqueſt of the iſlands in 1395; in right of which grant Hernand Peraza now put in his claim, but his pretenſions met with no favourable reception at court. However, his ſon-in-law, Guillen Peraza, then Alcalde Mayor of Seville, engaged Pedro Barba de Campos to endeavour to purchaſe the iſlands from Maſon de Betancour; the ſame was likewiſe recommended to him by the Queen and Count Niebla. With theſe inſtructions he ſet ſail from St. Lucar de Barameda, and arrived at Lancerota; but was hindered from landing by Maſon de Betancour, who drew up all his forces on the ſhore to oppoſe him. Pedro Barba then deſiſted from landing by force, as he ſaw it would occaſion much bloodſhed, and rather choſe to compromiſe matters amicably, by the intervention of a third perſon. After many meſſages had paſſed between him and Maſon de Betancour, the latter agreed to return to Spain along with Pedro Barba, in order to clear his conduct there, with reſpect to the government of the iſlands. Accordingly they ſet ſail, and after a ſhort paſſage arrived at St. Lucar, where Maſon de Betancour waited on the Count of Niebla (to whom the Court had referred the examination of his affair), and was cleared from the accuſation laid to his charge. He was then prevailed on by the Count to ſell the iſlands to him for a certain ſum, reſerving to himſelf the government of them for life. It may be ſuppoſed that his acquittal from the charge laid againſt him, was in great meaſure owing to his acquieſcence with the propoſed ſale. This ſale was made in the year 1418, with the conſent of the King, Don John II; upon the ſigning of which the Count of Niebla fitted out the

ſhips, &c. which he thought neceſſary for reducing the unconquered iſlands, and ſent them under the command of Maſon de Betancour to Lancerota. When he arrived there, he made ſeveral attempts to ſubdue the reſt of the iſlands, which all proved unſucceſsful, and were attended with vaſt expence; ſo that he began to repent his having taken upon him ſo painful and unprofitable a charge as the government of theſe iſlands; and what gave him more reaſon ſo to do, was his being daily on worſe terms with the natives and European inhabitants, who were ſupported in their oppoſition to him by the Biſhop. Theſe diſagreeable circumſtances determined him to leave thoſe iſlands to go to the iſland of Madeira; accordingly he went and ſettled there, and married his daughter, Donna Maria de Betancour, to Luis Gonzales Dacama, Captain-general of the iſland. This Lady having no children, his couſins, Henry and Jaſper de Betancour, became heirs to his eſtates in Madeira.

NOTWITHSTANDING Maſon de Betancour had already ſold the Canary Iſlands to the Count of Niebla, he ſold them again to the Infant Don Henry of Portugal, who gave him in exchange ſome lands in the iſland of Madeira. This tranſaction was afterwards productive of ſome contention between the Courts of Caſtille and Portugal.

DON Henry de Guzman being now become Lord of the Canary Iſlands, ſent at different times a number of ſhips, ſoldiers, ammunition, &c. to reduce thoſe yet unconquered. Theſe expeditions coſt him great ſums of money, for which he received no returns; and the iſlanders defended themſelves with ſo much reſolution and bravery, that the conqueſt was in a manner deemed impracticable. At that time he had but little leiſure to attend to the affairs of the Canary iſlands, being more honourably employed in war againſt the Moors in the kingdom of Granada. This induced

him

induced him to give the islands to Guillen Paraza, at whose request he had purchased them of Mason de Betancour, and procured a ratification of this sale from the court; upon which Guillen Peraza went over to Lancerota, from whence he made a visit to the other islands, appointing one Antonio Luicado de Franquis, a Genoese, Governor of Lancerota and Fuertaventura: he afterwards made one Christopher Tenorio, a Burgher of Seville, Governor of the islands of Gomera and Hierro. Having also nominated some other officers, and regulated the government of the islands, he returned to Seville, where he died in a short time after, and was succeeded in his possessions by his nephew, a young man, named Guillen Peraza, and one of the Twenty-four of Seville; who being ambitious of doing something worthy of his ancestors, resolved to go to the Canary Islands to conquer such of them as were not yet subdued, and which had hitherto been attacked with so little success. For this end he fitted out three ships at Seville, in which he embarked, with two hundred bowmen, for Lancerota and Fuertaventura, where he arrived, raised three hundred men more, then sailed with all his forces to Gomera, and from thence to the island of Palma. Here he landed, in the district of one Tifuya, who had committed the defence of that part of the island against the incursions of the Europeans to his brother Chenauco; who, upon the arrival of Guillen Peraza, drew his forces together, and was also joined by the Chief of another district called Dutinamara. One Hernand Martel Peraza commanded the European forces under Guillen Paraza, and those raised in the islands were commanded by Juan de Adal, Luis de Casarias, and Matthew Picar. Immediately on disembarking they marched into the country, which is exceeding high and rocky: the forces from Seville being unaccustomed to such rough ways were greatly incommoded and harrassed by the natives, who, being very agile, leaped from rock to rock with great ease (having been used to this exercise from

from their infancy) and galled the Spaniards in thoſe narrow paſſes in ſuch a manner as obliged them to retreat; but Guillen Peraza rallying his men, in order to repulſe the enemy, received a blow with a ſtone, which killed him on the ſpot. This diſheartened his troops ſo much that they fled, and reimbarked, after having ſuffered a conſiderable loſs: nevertheleſs, they carried off the dead body of the General, which Martel Peraza conveyed to Lancerota, where it was interred with great lamentation, and the following verſes were compoſed in memory of that fatal encounter; which are ſung in the iſland to this day.

Llorad las damas
Aſſi Dios os vala
Guillen Peraza,
Quedo en la Palma
La flor marchita
De la ſu cara.

No eres Palma
Eres retama
Eres cypres
De triſte rama,
Eres deſdicha,
Deſdicha mala.

Tus campos rompan
Triſtes volcanos,
No vean plazeres
Sino peſares,
Cubran tus flores
Las arenales.

Guillen Peraza,
Guillen Peraza,

Do

Do eſta tu eſcudo,
Do eſta tu lanza;
Todo la acaba
La mala adanza.

Which may be thus Engliſhed:

O pour forth, ye damſels, your plaint;
For God's ſake, ye damſels, lament;
For Guillen Peraza the brave
At Palma is left in the grave:
The flow'r on his cheek brightly ſhone,
That flow'r now is blaſted and gone.

The ſtately palm* thou art no more!
But lowly ſhrub all wither'd o'er;
A cypreſs now thou art become,
Whoſe branch inſpires a joyleſs gloom;
No more our joy, thou art our grief;
A ſource of woe that ſhuns relief.

Let dire volcanos now deſtroy
Thy fields, that lately ſmil'd with joy;
Let no glad proſpect meet our eyes,
On ev'ry ſide let ſorrows riſe!
Let all the flow'rs that grac'd thy lands,
Be bury'd under burning ſands.

Alas! Peraza is no more!
Peraza's loſs we all deplore!
O! where is now thy truſty ſhield!
O! where the lance thy arm did wield!
A ſore lamented enterprize
Cut ſhort thy ſchemes, and clos'd thine eyes.

* The reader will eaſily diſcern this to be a play upon the word Palma, which ſignifies a Palm.

GUILLEN

GUILLEN PERAZA had a ſiſter called Donna Ignes Peraza, a lady of great merit and beauty, who was left in charge of Don Juan de Guzman, Duke of Medina Sidonia. He married her to one Diego de Herrera, one of the Twenty-four of Seville, who, in virtue of this marriage, became Lord of the Canary Iſlands, in the year 1444. Immediately after the nuptials, he fitted out three ſhips, and embarked with his wife and a great number of Gentlemen and Ladies (many of whom were his relations) at St. Lucar de Barameda, and ſailed for the iſlands. Soon after theſe ſhips arrived at the iſland of Lancerota, where Diego de Herrera and his Lady ſtaid ſome time, and then went to viſit the reſt of the conquered iſlands, in order to inſpect into the adminiſtration of juſtice, and promote the converſion of the natives to the Romiſh religion. They were received with great reſpect by the inhabitants, who entertained them in the beſt manner they were capable of.

CHAP. XI.

In what manner Diego de Herrera made himſelf maſter of the Iſland of Canaria.

DIEGO de Herrera was only twenty-ſeven years of age when he undertook this expedition to the iſlands. After he had been ſettled there ſome time, and had made the neceſſary regulations in the government, he made ſeveral deſcents on the coaſt of Barbary and the unconquered iſlands; in all which he conſtantly met with the moſt obſtinate reſiſtance in the iſland of Canaria, from whence he was often beaten off with loſs. Therefore finding that nothing could be done there by force, he reſolved to try what he could do with the natives by pacific meaſures. To this end he went with ſome ſhips and barks to the

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port of Iſletas, in Auguſt 1461, taking with him the Biſhop of Rubicon, the Lieutenant-governor of the iſlands, and many other Gentlemen, together with ſome perſons who underſtood and ſpoke the Canary language. When the natives perceived the ſhips, they, according to cuſtom, gave the alarm all over the iſland, and came down to the port in great numbers, when the Biſhop gave them to underſtand that they came with no hoſtile intention, but on the contrary to make peace, and trade with them; which ſo far ſatisfied them, that they permitted the Spaniards to come aſhore unarmed, where they remained ſome days, giving and receiving preſents. The two Guanartemes, or Princes, of Telde and Galdar came and paid their reſpects to Diego de Herrera, who then took poſſeſſion in form of the iſland, in the preſence of the Guanartemes, the Biſhop, Lieutenant-governor, and all the Gentlemen that came with him: this happened on the 16th of Auguſt 1461. After this ceremony, of which it is probable the natives underſtood not the meaning, Diego returned with his fleet to Lancerota, highly pleaſed with the ſucceſs of his expedition.

Next year the Biſhop, Don Diego Lopez de Yllescas, moved with an ardent zeal to gather his ſcattered ſheep of Canaria into the fold of the Romiſh church, went over there, accompanied by the Captain and Governor of the iſland, Alonzo Cabrera Solier, with three hundred men, and anchored in the port of Gando, where the natives aſſembled themſelves, and would by no means allow them to diſembark. The Biſhop, by fair words and ſoft ſpeeches, endeavoured to ſooth them into compliance, but in vain: they told him they would not, on any account, ſuffer armed men to land; that if the Europeans ſtood in need of any thing, they had only to ſpeak, and they would bring them what they wanted; but if they perſiſted in their deſign to land, they were

ready to oppoſe them by force and give them battle. The Europeans ſeeing the ſtrength and reſolution of the natives, thought it moſt prudent to return to Lancerota.

In the year 1464, Diego de Herrera and the Biſhop came again to Canaria, where finding the whole iſland in arms, they did not attempt to land, but came to Tenerife, and anchored at Bufadero, where the natives of that place alſo prepared to oppoſe their landing; but when Diego and the Biſhop aſſured them they came only to cultivate their friendip, and to trade with them, they were ſoon appeaſed, and readily permitted them to come aſhore. The Biſhop then began to talk to them about their converſion, whilſt Diego de Herrera in form took poſſeſſion of the iſland, it is ſaid, by conſent of the natives, but it will appear by what happened afterwards, that they underſtood not the meaning of the ceremony. The Europeans on this occaſion took notice of the great numbers who had aſſembled themſelves to hinder their landing, and ſaw that at that time nothing was to be done by force; they therefore prudently embarked and ſailed for Lancerota. The Biſhop carried with him from thence a young man, whom he ſoon after converted to the Romiſh religion, and baptized him by the name of Anthony. This youth became a moſt fervent votary and devout worſhipper of the Virgin Mary, and was the firſt who gave notice to the Europeans of her image which was in Tenerife. This Anthony being on a cruize among the iſlands with Diego de Herrera, gave him the ſlip at Tenerife, and made the beſt of his way home, being deſirous to ſee his relations and friends after ſo long a ſeparation. On his arrival, he informed them that the image they had in the iſland repreſented the mother of him who ſuſtained heaven and earth. The natives of Tenerife (called Guanches) have ever ſince that time paid this image great reſpect and veneration.

CHAP.

CHAP. XII.

Diego de Sylva arrives at the Canary Iſlands.

AT that time there was ſome difference between the Courts of Caſtille and Portugal concerning the Canary Iſlands, occaſioned by the ſale of them which Maſon de Betancour had made to the Infant of Portugal, Don Henry, when he went to reſide in the iſland of Madiera. Don Henry equipped a fleet of carvels, which carried a thouſand men and one hundred horſe, and gave the command of this armament to Antonio Gonzales, a Gentleman of his houſhold, with orders to take poſſeſſion of the iſlands. When he came to Lancerota, Diego de Herrera oppoſed his landing, and killed ſome of his men. When Don Henry heard of this, he was much diſpleaſed, alleging that his deſign in the expedition was only to convert the natives to the catholic faith without bloodſhed *.

The Infant Don Ferdinando, brother to the King of Portugal, Don Alonzo V, pretended alſo a right to the Canary Iſlands, by virtue of a gift from the Infant Don Henry of Portugal: to ſupport this claim he armed ſome carvels, and ſent them well provided to the iſlands, under the command of Diego de Sylva, ſon of the Count de Pontalegre, who came with his fleet to Lancerota in the year 1466, where he found Diego de Herrera ready with his forces to oppoſe his landing. Diego de Sylva ſeeing it would be a difficult matter to land by force; and that even afterwards the ſucceſs might be doubtful, began to treat with Herrera, who

* It is plain that he made a pretext of religion to cover his real deſign; for if he wanted only to convert the natives without bloodſhed, what occaſion had he to ſend an armament of a thouſand foot and an hundred horſe?

ſuffered him to land peaceably unarmed, and entertained him hoſpitably. In the mean time a veſſel arrived with advice that all differences between the two courts were happily adjuſted and terminated by a peace; and that the infants of Portugal, Don Henry and Don Ferdinando, had given up their pretenſions to the Canary Iſlands; which news gave great ſatisfaction to both parties. Diego de Herrera and Donna Ignes Peraza had then in Lancerota, beſides other children, a moſt beautiful daughter, named Donna Maria de Ayala, of whom Diego de Sylva became greatly enamoured, courted her, and prevailed with her parents to conſent to their marriage, which was ſoon after conſummated; and he received from them, as her dowry, a third part of the revenues of Lancerota and Fuertaventura.

Don Diego de Herrera now ſeeing ſo many men in the iſland by the addition of the Portugueze, thought it a proper time to reduce Canaria, which had ſo often baffled all their attempts. With this view he communicated his intention to his ſon-in-law Diego de Sylva, who readily came into the propoſal. They accordingly embarked, and arrived with their forces at the port of Gando, on the ſouth ſide of the iſland, where they landed in good order; and being now ſo ſtrong, they thought it no longer neceſſary to obſerve that caution and circumſpection in their march into the country which they had done in their former deſcents. The natives (who had been conſtantly upon the look-out ſince the Europeans firſt began their attempts againſt the iſland) as ſoon as they diſcovered the ſhips, gathered together in vaſt numbers, and marched againſt their invaders with great reſolution, not being in the leaſt intimidated by their numbers; and dividing themſelves into ſmall bodies, they attacked the Europeans on all ſides with ſuch ſteadineſs and courage, that they obliged them to retreat. The place where they engaged was ſo very rocky

and

and unequal, that the Europeans could reap but little advantage from the ſuperior diſcipline of their troops. The enemy by this time were well armed; for beſides their own country weapons (which were by no means deſpicable), they had many others, which they had taken from the Europeans at the different times of their incurſions, and in the management of which they were become tolerably expert. But they annoyed the Europeans moſtly with their ſharp-pointed ſticks or poles, hardened in the fire, which they uſed both as darts and lances, which pierced the enemies targets, and even went through the cloſeſt coats of mail; and whenever they drew the foe into a hollow place, they made great havock, by rolling huge ſtones down upon them from the neighbouring precipices. The Europeans continued retreating till they came to a kind of natural fortreſs, near the ſea-ſhore, where they made a ſtand, and poſted themſelves in ſuch a manner, that the natives could not attack them but to great diſadvantage. Diego de Herrera perceiving the great loſs he had ſuſtained in this engagement and the conſequent retreat, and conſidering that the whole force of the iſland was collected in that place to oppoſe him, reſolved to ſend a detachment by ſea to another part of the iſland, in order to make a diverſion and oblige the natives to divide their forces. Accordingly, in the night he ſent Diego de Sylva with two hundred men, in three carvels, together with two officers experienced in theſe deſcents, and who ſpoke the Canary language. The troops arrived at the port of Agumaſtel, and by day-break, being all ſafely landed, formed themſelves in order of battle in the neighbourhood of Galdar, without being diſcovered by the Canarians, and marched forward till they came to a ſteep eminence covered with trees and buſhes, which they were obliged to paſs. The people of that part of the iſland having at length diſcovered the ſhips at anchor, and ſeeing ſtrangers aſcending the mountain, aſſembled themſelves together to attack them; but obſerving,

ſerving the route the Europeans were taking, they let them alone for ſome time till they had gained the top of the aſcent, when the natives immediately ſecured the paſs by which they had gone up, and ſet fire to the buſhes, to prevent their returning by that way to their ſhips. Diego de Sylva and his men finding themſelves diſcovered, and their retreat effectually cut off, marched on and deſcended on the other ſide of the mountain into a plain near the village of Galdar, where they found a large place, encloſed by a ſtone wall (in which the natives uſed to aſſemble to feaſt, execute criminals, &c.) into which they retired for ſecurity. As ſoon as the natives perceived this, they gave a great ſhout, as they were uſed to do when they gained a victory, and immediately ſurrounded the place ſo cloſely, that the Europeans had no way to eſcape. They had continued two days and two nights ſhut up in this place, without any thing to eat or drink; and the number of the natives ſtill increaſing, they found themſelves quite deſtitute of all human reſource, and therefore abandoned themſelves to deſpair. In this condition they were when the divine Providence ſent them relief from an unexpected quarter.

CHAP. XIII.

By what means Diego de Sylva and his Troops were relieved out of their great Diſtreſs and Confinement at Galdar.

THERE was a woman among the inhabitants of Galdar, a relation of the Guanarteme of that place, named Maria Laſirga. She had been a captive ſome time in Lancerota, but was ſent back to her parents in Canaria, in exchange for an European priſoner. This woman ſpoke the two languages well, and being moved with compaſſion at the approaching fate of the Europeans, ſhe came to the place in which they were incloſed, and ſeeing the

two officers that accompanied Diego de Sylva in this expedition, ſhe recollected them again, having been often at their houſes in Lancerota. She declared, that the natives intended to put them all to death that night; and that there was not the leaſt proſpect of their eſcaping but by ſurrendering at diſcretion to the Guanarteme, her uncle, whoſe generous temper (ſhe ſaid) ſhe knew ſo well, that it was very certain he would releaſe, and let them all return to their ſhips in peace. Moreover, ſhe earneſtly entreated them not to hold out any longer, but to ſubmit immediately. The Europeans, ſenſible of their impending fate, and perſuaded that they could be no loſers by following Maria's advice, ſince nothing worſe than death could enſue, which muſt inevitably have been their portion if they perſiſted longer in reſiſting, agreed to the propoſal, and employed her to manage the buſineſs of reconciliation: demanding only of the Guanarteme to give his word to ſpare their lives, and they would immediately ſurrender themſelves into his hands. When Maria had delivered this meſſage to her uncle, he aſſembled all the chiefs of the people to conſider what was to be done, who were all at firſt againſt granting this requeſt, being greatly incenſed againſt the ſtrangers, for the miſchiefs they had done them in the frequent invaſions of their iſland. But the Guanarteme of Galdar determined at all events to ſave them; and being much beloved and reſpected by the Canarians, ſoothed ſome, threatened others, and at length ſo wrought upon them all, that they agreed to ſpare the lives of the Europeans. The matter thus ſettled, the Guanarteme went to Diego de Sylva, and gave his word that neither himſelf nor the reſt of the natives would do him or his followers any harm; upon which they delivered up their arms, and came out of the fortreſs. The Guanarteme then embraced Diego de Sylva, ſhewed him many tokens of friendſhip and compaſſion, conducted him to the village of Galdar, where he reſided,

and

and gave him and his troops both meat and drink, of which they ſtood in great need after ſo long an abſtinence: and after they had refreſhed themſelves, the Guanarteme and Gayres, or Chiefs, of the village, together with a number of the natives, conducted them in ſafety to their ſhips. On their march they came to a very high and ſteep precipice, with a path ſo narrow that only one perſon at a time could deſcend: here Diego de Sylva and his men ſuſpected that the natives had betrayed, and intended to throw them down headlong from the precipice: accordingly they intimated their ſuſpicion to the Canarians, and accuſed them of a breach of faith. The natives, when they underſtood this, were extremely affronted: the Guanarteme, however, made no reply to this accuſation, but deſired Diego de Sylva to take hold of the ſkirt of his garment, and he would lead him down; he likewiſe ordered his men in the ſame manner to aſſiſt the Europeans; thus they all deſcended ſafe to the bottom, from whence was a road to the ſhore near where the ſhips lay at anchor. The Guanarteme and his people then gave them leave to embark, but complained much of their being ſuſpected of ſo much baſeneſs, as, after having plighted their faith for their ſafety, to entertain a deſign to deſtroy them. Diego de Sylva was at a loſs how to expreſs his gratitude to the Guanarteme for his humane and generous behaviour; and when he went on board made him a preſent of a gilt ſword and a ſcarlet cloak, and to each of the Gayres a fine muſquet: he then took his leave. The precipice and harbour have from that time taken the name of Diego de Sylva, in memory of this adventure. De Sylva and his detachment returned to Diego de Herrera at Gando, to whom they related the whole of what had befel them; at which he was greatly aſtoniſhed, and could not conceive whence theſe Barbarians had acquired ſuch noble ſentiments of valour and generoſity. However, this did not prevent him from attacking them a ſecond time;

time; but, upon being joined again by Diego de Sylva and his corps, marched forward with the whole of his forces, to give battle to the iſlanders. The Canarians on their ſide, far from being backward to engage, met them with great intrepidity, and a bloody battle enſued, in which the natives were worſted, and obliged to retreat, which they did ſtep by ſtep, without the leaſt diſorder. Many were killed and wounded on both ſides; but the Europeans took ſome priſoners, among whom was a valiant chief named Mananidra, whom Diego de Sylva remembered to have ſeen at Galdar; and mindful of what he owed him, he went immediately to Diego de Herrera, and earneſtly intreated him to give this man his liberty, who at length granted his requeſt, though not witout great unwillingneſs. Diego de Sylva then ſent him away, loaded with many valuable preſents.

THE Portugueze employed in this expedition, ſeeing no proſpect of ſpeedily reducing the iſland, or of ending a war in which they were likely to receive no advantage, were greatly chagrined and diſcontented, and begged of their chief, Diego de Sylva, to allow them to return to Portugal. When Herrera was made acquainted with this murmuring among the troops, he thought it moſt expedient to make peace with the Guanarteme of Galdar, and return to Lancerota, where he delivered his daughter Donna Maria de Ayala to her huſband, together with a great number of ſlaves of both ſexes, that had been taken in ſundry expeditions againſt the iſlands; with whom Diego de Sylva embarked, together with his troops, and returned to Liſbon, where he and his Lady Donna Maria were moſt graciouſly received by King Alonzo. From this marriage are deſcended the preſent Counts of Pontalegre in Portugal.

CHAP. XIV.

Herrera makes another Expedition to Canaria, and builds a Fort at Gando.

ALTHOUGH both Diego de Herrera and Donna Ignes Peraza had the reduction of Canaria greatly at heart, yet they laid aſide all thoughts of accompliſhing it by dint of arms; for, beſides the departure of the Portugueze, their own vaſſals and the natives of the conquered iſlands were heartily tired of ſo many unſucceſsful attempts, and deſirous of reſting from the fatigues of war, in order to enjoy tranquillity at home with their families, and employ themſelves in the more agreeable labour of cultivating their lands. Theſe things conſidered, made Herrera think proper to go another way to work, which would require time and patience to accompliſh and bring to maturity. For this purpoſe, accompanied by the Biſhop, Don Diego Lopez de Yllescas, he went with ſome ſhips to Gando, which he imagined to be the fitteſt place for his deſign. The iſlanders diſcovered his ſhips, from the mountains, while they were yet at a conſiderable diſtance from the land, and by means of their ſignals inſtantly alarmed the whole iſland; when the main body marched to Gando, to wait the arrival of the Europeans: but ſeeing them approach peaceably and without arms, they held a conference with them, and heard their propoſals. The Guanartemes and Faycas, or Prieſts, were preſent at this interview, which ended in eſtabliſhing a firm peace and a mutual intercourſe of trade between the two parties. The Biſhop and Herrera, under pretence of having a place of worſhip for ſuch of their people as ſhould come to trade in the iſland, obtained leave of the natives to build a fort at Gando. By this treaty Herrera was to have all the orchilla

chilla weed which the iſland produced, on paying only for the people's labour who gathered it: and, to remove all cauſe of diſtruſt from the natives, he gave them twelve hoſtages as a ſecurity for the due performance of the treaty. The priſoners on both ſides were by this peace to be ſet at liberty. The Europeans now began with all diligence to erect the fort, in which they received great aſſiſtance from the Canarians, who ſupplied them with plenty of timber from the mountains, and otherwiſe laboured for them in mixing lime and carrying ſtones, ſo that in a ſhort time the fort was completed. It was ſpacious and well ſituated, being built on a high rock, the foot of which was cloſe to the harbour. Herrera ſtaid there ſome few days after it was finiſhed; and, before his departure, took care to furniſh it with a ſufficient quantity of ammunition and proviſions, leaving a good garriſon, commanded by one Pedro Chemida, who was well known to and much beloved by the natives; with him he left orders, that, notwithſtanding the treaty of peace, if a fair opportunity ſhould offer of making himſelf maſter of the iſland, he ſhould by no means neglect it: at the ſame time adviſing him, if poſſible, to divide the natives by fomenting quarrels and ſtirring up jealouſies among them, ſo as to form a party in favour of the Europeans. After giving theſe honeſt and generous inſtructions, he departed for Lancerota, in company with the Biſhop, highly pleaſed with the ſucceſs of his project, of which he hoped ſoon to reap the moſt agreeable fruits.

CHAP. XV.

A Quarrel happens between the Canarians and Pedro Chemida: what followed thereupon.

NOTWITHSTANDING the peace which had been ſo lately concluded and eſtabliſhed between the Canarians and Herrera, Pedro Chemida, in compliance with his maſter's orders, ſought a proper opportunity to make himſelf maſter of the iſland; and, to effect his deſign, he purpoſely did ſeveral things which he knew would be offenſive to the natives, who thereupon complained to him of not taking proper care to obſerve the ſeveral articles of the treaty which they had made with Diego de Herrera, and accuſed him of privately ſeizing and concealing certain noble Canarians with a deſign to ſend them away from the iſland; but finding that Pedro Chemida gave no ear to their complaints, nor ſhewed the leaſt inclination to redreſs their grievances, they departed, and reſolved to watch an opportunity of being avenged on their oppreſſors. It happened ſoon after, that ſome of the Spaniards going careleſly out of the fort, the Canarians fell upon them, and killed five. Upon this Pedro Chemida complained to the Gayres, or Chiefs of the iſland; who, in their turn, refuſing to give him any ſatisfaction; he therefore reſolved to do himſelf juſtice by force. This kindled the flames of war anew between the two nations, to the no ſmall effuſion of blood. The Canarians now perceived their error in having allowed the Spaniards to build this fort, which bid defiance to their united forces, and was moreover a very great ſcourge to them; for the Europeans making frequent ſallies, uſed to carry off the cattle, take many of the natives priſoners, and afterwards retire to the fort, which always afforded them a convenient ſhelter, after having committed their depredations.

It happened ſoon after, that as ſome of the garriſon were out on one of theſe marauding parties, the natives deſignedly drove ſome cattle in their way, as it were by accident, and thus drew them by degrees to a conſiderable diſtance from the fort, into an ambuſh that had been prepared for them; while another party of the natives was poſted in ſuch a manner as to cut off their retreat to the fort. On a ſignal concerted between them, thoſe in ambuſh ſuddenly fell upon Chemida's men, and killed a great number of them, and the reſt, who upon this fled towards the fort, fell into the hands of the other party, who killed ſome of them, and took the others priſoners, ſo that not one eſcaped. The Captain Mananidra, who had the command of this enterprize, ſtripped the Europeans, both living and dead, of their cloaths, which he made one half of his own men put on, and placed the other half in ambuſh very near the fort; he then ordered ſome of the Canarians in their own proper habits to chace thoſe dreſſed like Spaniards towards the fort. Pedro Chemida, and his men who remained there, ſeeing this purſuit, and believing their party was worſted, ſallied out to the relief of their ſuppoſed countrymen, leaving the gates open; when the party who were in ambuſh perceiving this, ruſhed into the fort, while the diſguiſed Canarians fell upon the Spaniards, and made them priſoners. After this manner was the fort of Gando taken; and leſt another garriſon ſhould be ſent from Lancerota, they burnt the wood of the fort, and razed the walls thereof to the ground; but as to the priſoners, they treated them, according to their uſual cuſtom, with gentleneſs and humanity. A ſmall fiſhing bark at that time happened to be in the port, which ſailed immediately and gave notice of the loſs of the fort to Diego de Herrera and Donna Ignes Peraza, who were extremely grieved at finding their favourite project thus diſconcerted: but Don Diego de Ylleſcas, the Biſhop, was afflicted beyond meaſure; for being now old, he loſt all hopes of bringing the natives to the

profeſſion of the Romiſh faith, by which doubtleſs he hoped to aequire no ſmall degree of honour.

THE taking of the fort of Gando manifeſtly ſhews what kind of people the Canarians were, and that they wanted neither courage or conduct in war. Plutarch, in his Life of Sertorius, relates, as one of the greateſt exploits of that General, his taking a town in Spain by a ſtratagem of much the ſame nature with this of the Canarians in regard to the fort at Gando. The natives in the courſe of the long war between them and the Europeans, gave many ſignal inſtances of their warlike diſpoſition; it is hard to determine whether they were more ſubtle in contriving ſtratagems, or obſtinately courageous in the time of action. Among other contrivances they had to ſurprize the enemy, the following merits notice: they trained a great number of ſea-gulls, which they kept in and about the villages near the ſea-ſhore; and when they ſaw any barks approaching, they laid an ambuſh near one of thoſe villages. The Europeans having experienced the ſubtlety of theſe people, never went aſhore to carry off captives or to plunder, but they firſt carefully looked about them, and examined every corner where they imagined there might be people concealed, and never went far from their boats. Once a number of Spaniards from Lancerota landed, and ſeeing no body near the ſhore, they ventured to go a ſmall diſtance in land, where was a large village; upon the ſight of which they were going to retreat, but obſerving ſea-gulls flying about the houſes, they concluded it to be uninhabited, ſo they went boldly up to it, when on a ſudden the natives ruſhed from their hiding places, ſurrounded and made them all priſoners.

AFTER the taking of Gando, the Guanarteme of Telde, named Bentagoyhe, died, and left a ſon and daughter. One Doramas, reckoned

reckoned the moſt valiant man in the iſland, and who had rebelled againſt his maſter, the Guanarteme of Galdar, gathered ſome of the chiefs of Telde together, and got himſelf declared Guanarteme of that diſtrict; which when he of Galdar heared, he was afraid that the life of his couſin, the ſon of Bentagoyhe, might be in danger, and therefore ſent for him to come and reſide with him in Galdar.

CHAP. XVI.

Diego de Herrera goes to Spain, to anſwer the Complaints made againſt him by his own People.

THE Europeans in the iſlands became every day more and more diſcontented and diſſatisfied with Diego de Herrera, who obliged them, contrary to their inclinations, to go upon thoſe hazardous enterprizes to ſo little purpoſe: but when they heard of the affair of Gando, and the captivity of Pedro Chemida, with his garriſon and the twelve hoſtages, they loſt all patience. Many of them went to the iſland of Madeira, in order to get a paſſage from thence to Spain, intending to lay their grievances before thoſe who had power to redreſs them. The Canarians, after having made Pedro Chemida and his garriſon priſoners, treated them extremely well, and regaled them with the beſt they had. Pedro was ſo well aequainted with their diſpoſition, and managed them ſo artfully, as to perſuade them that they had been the aggreſſors in the war, and had done wrong in razing the tower of Gando, inſomuch that they called a meeting of the Guanartemes, Faycags, and principal people; at which it was agreed to ſend ten ambaſſadors* to

* The Canarians who were ſent on this embaſſy to Lancerota were Acorayda, from Telde; Egenenaca, from Aguimes; Vildacane, from Tereda; Aridanny, from Aguerata;

to Lancerota, to make their excuſes to Herrera and Donna Ignes Peraza for what had paſſed. Theſe envoys embarked in a Lancerota veſſel, and carried with them Pedro Chemida, his garriſon, and the twelve hoſtages. When they arrived there, they waited on Diego de Herrera and Ignes Peraza, kiſſed their hands, aſked their pardon for what they had done, and preſented to them the priſoners and hoſtages. They were graciouſly received, kindly entertained, and all paſt offences were forgiven. A new treaty was then made, by which all the orchilla in the iſland appertained to Herrera, who on his part was to reſtore all the Canarians that were then in Lancerota and Fuertaventura. When the vaſſals of Diego Herrera, who went to Madeira, heard of this peace (which was concluded on the 11th of January, 1476), and of the return of the captives from Canaria, they wanted to return to their allegiance to their Lord, and enter again upon their former poſſeſſions; but Herrera would not ſo much as permit them to come upon the iſland of Lancerota. Upon which they went to Caſtille, and laid their complaints before their Majeſties Don Ferdinando and Iſabella, who gave orders to enquire into the affair, and that Herrera ſhould be ſent for, to anſwer the charges laid againſt him. Some time before this, Herrera had contracted his daughter, Donna Conſtanza Sarmiento, to Pedro Hernandez Sayavedra, a man of an illuſtrious family in Spain, and one of the Twenty-four of Seville, who adviſed his father-in-law to come over to Spain, to anſwer in perſon to the accuſations laid againſt him. He followed this advice, and appeared at court, where he made a ſtrenuous and good defence. But their Majeſties, who had in view to add the three unconquered iſlands to the crown of Spain, pretended that Diego de Herrera was not able to make himſelf

Aguerata; Saco, from Agaete; Achutindac, from Galdar; Adeun, from Tamarafayte; Artenteyfac, from Artevirgo; Ahuteyga, from Artiacor; and Guriruguian, from Arucas,

maſter

master of them by his own power, and that it was absolutely necessary they should be conquered, in order to bring the natives over to the Christian faith. Diego de Herrera and Ignes Peraza were by no means pleased with this proposal; however, they were obliged to comply, and received in lieu of all their right to Canaria, Tenerife, and Palma, five millions of maravedis*, with the title of Count of Gomera for their eldest son. This transfer was made in the latter part of the year 1476.

CHAP. XVII.

Diego de Herrera and his Son-in-law, Pedro Hernandez Sayavedra, go over to Barbary, to succour the Castle of Mar Pequeno.

AFTER the cession of the three islands to the crown, Diego de Herrera returned to Lancerota, and brought with him his son-in-law Don Pedro Hernandez Sayavedra, to consummate his marriage with his daughter Donna Constanza. When the feastings and rejoicings on that occasion were over, Herrera and his son-in-law determined to go over to Barbary, to succour the castle of Mar Pequeno †, which Herrera had built on that coast, opposite the island of Lancerota, and which was then besieged by the Sheriff ‡, with an army of ten thousand foot and three thousand

* Five millions of maravedis is a sum not exceeding three thousand pounds sterling; but as in those days America was not discovered, and there was little commerce in Spain, I dare say that sum was then at least equal in value to thirty thousand pounds sterling at present.

† Where this castle stood I know not, but suppose it might be somewhere about the mouth of the river called by the Arabs Wad-noon; for in some of our old sea-charts of the coast of Barbary, and the Canary Islands (which are very incorrect) there is a place on the coast of Barbary, opposite to the Canary Islands, called Marpiveno, which I take to be a corruption of Mar Pequeno.

‡ This Sheriff could not be King of Morocco; because it was in the year 1519, before the two brothers, the Sheriffs, killed Muley Nazar Buchentuf Elenteta,

ſand horſe. They accordingly embarked ſeven hundred men, with the utmoſt expedition, on board five ſhips, and ſoon after arrived before the caſtle; which when the Sheriff underſtood, he raiſed the ſiege, and Herrera returned with Sayavedra to Lancerota.

Some time after, a Moor, of about thirty years of age, called Helergrut, came to the caſtle of Mar Pequeno, deſiring to be made a Chriſtian. This man told the Governor, Chriſtopher Tenorio, that if Herrera would return to Barbary with his forces, he would ſhew him where he might make a valuable prize. Upon this the Governor ſent him over to Lancerota, where he was kindly received and entertained by Herrera, who, according to his deſire, cauſed him to be baptized by the name of Juan Camacho. This man perſuaded Herrera and his ſon-in-law to return with a conſiderable force to Mar Pequeno; from whence they ſet out and marched towards Tagaoſt, till they came to a place where was an Adouar, or company of Moors dwelling in tents, whom they approached unperceived; and then giving the cry of St. Iago *! (or St. James) ſuddenly attacked them, and took one hundred and fifty-eight priſoners, men, women, and children included, with whom they returned to the caſtle. Juan Camacho ſerved as their guide in this expedition, as he did in all thoſe which they afterwards undertook to the coaſt of Barbary, being no leſs in number than forty-ſix. In theſe they ſeldom failed of ſucceſs, never returning without a conſiderable number of priſoners.

the then King of Morocco, and reigned in his ſtead. It is probable he was one of the Sheriffian family, which lived not far diſtant from the Caſtle of Mar Pequeno, at a place called Tigumadert, in the province of Dara. As in my author's time the Kings of Morocco were ſtyled Sheriffs, he might imagine they were always ſo called.

* This is a ſignal uſed by the Spaniards when they are going to make an attack, or fall on the enemy; St. Iago (or St. James) being the tutelar ſaint of Spain, as St. George is of England.

My author ſays he knew this Moor, and had often heard him relate his adventures. He died at laſt peaceably in his bed, at Lancerota, in the year 1591, aged one hundred and forty-ſix years. The Biſhop and General of the iſlands being then in Lancerota, wrote an account of this man's life; by which it appeared, that notwithſtanding his great age, he walked perfectly upright, and could ſee clearly till the time he was taken ſick and died. Two years before his death he married a Mooriſh girl of twenty years of age, by whom he had a ſon, at leaſt it was generally ſuppoſed to be his.

The Spaniards concerned in theſe expeditions to the coaſt of Barbary were not, however, all ſo fortunate as the renegado Camacho; and Sayavedra was in particular a ſufferer, for a natural ſon * of his, a youth of great merit, being taken by the Moors, died in captivity at Fez, whoſe ſtory is thus related by Diego de Torres, in his Hiſtory of the Sheriffs: "When this tyrant (the "Sheriff) choſe New Fez for his reſidence, he ordered his trea-"ſure, his children, his wives, and his ſlaves to be brought thither. "Among the laſt there was one named Alonzo Perez de Saya-"vedra, ſon of the Count of Gomera by a Mooriſh woman, his "captive, who was a relation of the Sheriffs. He was a young "man of great courage, and ſo perfectly verſed in the Arabic and "other languages ſpoke in this country, that I have heard the "Sheriff declare, that few or none of the natives of Barbary ſpoke "them ſo well. Beſides theſe qualifications, he poſſeſſed one of "a more noble and praiſe-worthy nature, namely, an inviolable "regard for, and attachment to his religion. But before I ſay "any thing on this head, I ſhall relate in what manner he be-

* My author does not mention this young man's captivity; but from his name, and the time when he was taken by the Moors, I am perſuaded he is the ſame Sayavedra who is mentioned in Diego de Torres's Hiſtory of the Sheriffs.

" came a ſlave to the Sheriff. When he was a youth, he was
" concerned with ſome inhabitants of the Canary Iſlands in
" making ſeveral deſcents on the country of the Azanaga Moors;
" and having taken ſome priſoners, he came to the port of Ta-
" hagoz, and ſent to the Governor for a ſafe-conduct, in order to
" treat for the ranſom of the captives; which the Governor granted,
" but at the ſame time ſent an expreſs to the young Sheriff, who
" was then at Tarudant, informing him that Alonzo Perez de
" Sayavedra was at the port, with a ſafe-conduct, treating about
" the ranſom of ſome priſoners. The Sheriff, being irritated
" againſt Sayavedra on account of the many incurſions he had made
" upon his country, reſolved to make himſelf maſter of his
" perſon, while he thought himſelf ſecure under the faith of the
" paſſport. With this deſign he ordered ſome Zabras, or large
" boats, to be armed and manned at Aguer *, in order to ſeize him
" on board his ſhip: accordingly they boarded her in the night-
" time, and made all the Spaniards that were in her priſoners.
" Alonzo Perez de Sayavedra was brought before the Sheriff,
" who inſulted him with reproaches, and ordered him to be
" fettered with chains of ſeventy pounds weight; and he
" remained a ſlave till his death, which happened ſix-and-
" twenty years after. The Sheriff, conſidering him as his kinſ-
" man, treated him with ſome reſpect; but being apprehenſive
" of his enterpriſing genius, would not on any account permit him
" to be ranſomed. In his neceſſities he was often viſited and re-
" lieved by the Governors and by the relations of the Sheriff's
" mother. The King always allowed him a better ſubſiſtence
" than he did the reſt of his ſlaves: moreover, he was one of the
" beſt players at cheſs in all Barbary (and the Moors value them-
" ſelves much on their dexterity at this game), inſomuch that by
" cheſs and making of fringes, he made a ſhift to maintain him-

* Called by the Europeans Santa Cruz.

" ſelf comfortably: at making theſe latter eſpecially, he was ſo
" expert, that all people of rank were fond of wearing thoſe of
" his manufacturing. In the year 1545, when the Sheriff was
" going againſt Fez, he endeavoured to perſuade Sayavedra to
" turn Mahomedan, alleging that Mahomedaniſm was the only
" true religion, and that alone by which he could be ſaved: in
" ſhort, that if he would embrace the Muſſulman faith, he would
" give him his liberty, and one of his daughters in marriage, with
" the title of Aleayd of the Alcayds (i. e. the Governor of the
" Governors). Sayavedra heard him patiently, and then, like a
" true Chriſtian Knight, he anſwered the Sheriff, That although
" he was ſenſible that during his captivity he had received many
" favours from him, and that the offers he now made him were
" very conſiderable, yet had they no weight in his mind, he being
" determined to ſuffer a thouſand deaths rather than abandon the
" faith of Jeſus Chriſt, and turn Mahomedan. The Sheriff was
" vexed at this anſwer, but never after deſired him to change his
" religion. At laſt he brought him to Fez, where he ended his
" days."

THE

THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS.

BOOK SECOND.

CHAP. I.

Of the Etymology of the Word Canaria.

IN the foregoing book we find that John de Betancour named this iſland Gran Canaria, adding the epithet Grand to its former name Canaria. He did not this on account of its ſize (for it is not the largeſt of the Canary Iſlands), but becauſe of the ſtrength, courage, and number of its inhabitants, who baffled all his attempts to ſubdue them. But how it came by the name Canaria is not eaſy to determine; for ſince thoſe iſlands were known by the name of the Fortunate Iſlands, this has always retained its proper name, Canaria. Pliny ſays, that this iſland was named Canaria on account of its abounding with dogs of a very large ſize, two of which were preſented to Juba, King of Mauritania. This opinion, however, ſeems to want foundation; for it is natural to ſuppoſe that theſe dogs would have increaſed greatly ſince Pliny's time, whereas, on the contrary, when the Europeans came to Canaria they found not any dogs on the iſland.

Other

Other authors (among whom are Franciſco de Tamara, in his Cuſtoms of all Nations; and Homara, in his General Hiſtory of the Indies) affirm that this iſland is called Canaria from the natives eating, like dogs, raw fleſh in great quantities: but this aſſertion is falſe; for the natives ate fleſh very moderately, and never raw. It is true, indeed, they only half roaſted it; and the reaſon they gave to the Spaniards, at the time of the conqueſt, for this kind of cookery was, that the juice of the meat is its ſubſtance, conſequently the beſt and moſt proper nouriſhment for men.

My author gives two opinions concerning the name Canaria, which indeed appear more probable than either of the foregoing.

The firſt is, that in Canaria there are a great many thorny buſhes, which bear fruit of a red colour, called in Latin Uva Canina, i. e. Dog's Grape. Thoſe who diſcovered this iſland in the time of the Romans, ſeeing ſuch a number of thoſe buſhes, might from them name the iſland Canaria.

The ſecond opinion is, that it is named Canaria becauſe it abounds with an herb, called in Latin Canaria (but in the Caſtillian language, Triguera), which the dogs eat in the ſpring, to cauſe themſelves to vomit or purge. When people ſend their horſes to the field to graze, they take care to prevent their feeding in places where much of this herb grows, as it cauſeth a great increaſe of blood in them, and that ſo ſuddenly as to ſubject them to danger of ſuffocation. He adds, that in the ſkirts of Mount Atlas, in Africa, there is a tribe of Africans called Canarios, who perhaps firſt diſcovered and peopled this iſland, and called it after their own name. But after all thoſe opinions, he does not inform us what name the natives called the iſland by, which is certainly a great

a great omiſſion; however, by his manner of treating the etymology of the name, it is to be ſuppoſed he took it for granted that they themſelves called their iſland Canaria.

PLINY makes mention of a people called Canarii, who dwelt beyond Mount Atlas *, and bordering upon the country of the Peroeſi Ethiopians.

PTOLEMY the geographer calls Cape Blanco, in Africa, or ſome other cape on that coaſt, fronting the Canary Iſlands, Gannaria Extrema: and the Blacks, who now live on the banks of the river Senegal, call all that country between that river and Mount Atlas, Gannar. Formerly they knew more of it than at preſent, which I ſhall have occaſion to prove in the deſcription of that country.

FROM this ſimilitude of names one would be naturally led to believe that the natives of the iſland Canaria and thoſe of the neighbouring continent of Africa, were one and the ſame people. For Pliny was certainly miſinformed when he related, that the Canarii bordering upon the Peroeſi Ethiopians, were ſo called from their living in fellowſhip with dogs, and ſharing with, and devouring like them, the bowels of wild beaſts.

CHAP. II.

Treats of the ancient Inhabitants of Canaria, their Manners and Cuſtoms.

WHEN the Europeans came firſt to Gran Canaria, that iſland was ſuppoſed to contain no leſs than fourteen thouſand fighting men; but a great ſickneſs or plague prevailing

* This country is that part of Africa adjacent to the Canary Iſlands.

amongſt

amongſt them ſome time after, it ſwept away two thirds of the inhabitants. They were of a dark complexion, like the natives of Lancerota and Fuertaventura, well proportioned, and of a good ſtature; active, warlike, chearful, good-natured, and ſtrictly faithful to their promiſes, inſomuch that they conſidered a lye as the greateſt of crimes. They were very fond of hazardous enterprizes, ſuch as climbing to the top of ſteep precipices, to pitch poles of ſo great a weight, that one of them was a ſufficient burden for a man of common ſtrength to carry on level ground. The Spaniards affirm that the devil aſſiſted them in placing theſe poles, that others, attempting the like, might fall down headlong and be deſtroyed. My author ſays, he believes this to be true; and that the devil appeared to them in the ſhape of an animal reſembling a ſhock dog, and ſometimes in other figures, which the natives called Tibicenas.

The Canarians had nobility among them, who were diſtinguiſhed from the vulgar by the peculiar cut of their hair and beards. It was not ſufficient to entitle a man to nobility, that he was the offspring of noble or rich parents; but he was to be formally declared noble by the Faycag, a perſon of great rank, and next in dignity to the Guanarteme, whoſe buſineſs it was to decide differences among the natives, and regulate the ceremonies of their religion: in ſhort, he was a prieſt, and acted alſo as a judge in civil affairs. Their manner of conferring nobility was very ſingular: at a determined time of life, the ſon of a nobleman let his hair grow long; and when he found he had ſtrength ſufficient to bear the fatigues of war, he went to the Faycag, and ſaid, "I am ſuch an one, the ſon of ſuch a nobleman, and deſire to "be ennobled alſo." Upon which the Faycag went to the town or village where the young man was brought up, and there aſſembled all the nobles and others of that place, whom he made

to ſwear ſolemnly by Acoran, their god, to declare the truth concerning him. He then aſked them, if they had ever ſeen the youth demean himſelf ſo far as to dreſs victuals or to go into the folds to look after ſheep or goats, and whether he was ever known to milk or kill them: if they knew any thing of his ſtealing cattle, or forcibly taking them away from their owners in time of peace: whether he was any way diſcourteous, ill-tongued, or guilty of any indecent behaviour, eſpecially to women. If to theſe queſtions they all anſwered in the negative, then the Faycag cut the youth's hair in a round form, and ſo ſhort as not to hang beneath his ears; then giving into his hand a ſtaff or pole called Magade, declared him noble. But, on the other hand, if the ſtanders-by could charge him with any of thoſe things, of which the Faycag had interrogated them, and bring ſufficient proof thereof, then inſtead of being declared noble, the Faycag ſhaved his head, and ſent him away in diſgrace, by which he was rendered incapable of nobility, and remained ever after a plebeian.

In their wars, they held it as baſe and mean to moleſt or injure the women and children of the enemy, conſidering them as weak and helpleſs, therefore improper objects of their reſentment: neither did they throw down or damage the houſes of worſhip.

The weapons uſed by the Canarians in war, were clubs, which they called Modagas; and ſharp-pointed poles, hardened by fire, and theſe they named Amodagas. But after the Europeans began to invade their iſland, they made targets, in imitation of theirs; and ſwords of Te-a, or pitch-pine, the edges of which were hardened by fire, and tempered in ſuch a manner that they cut like ſteel.

Besides these, they had many other weapons, taken at different times from the Europeans, and which they carefully preserved, and made good use of, in the day of battle.

But their chief strength lay in the before-mentioned Amodagas or wooden spears, and stones, which they threw with great force and dexterity.

They had public places set apart for fighting duels, in which were eminences or stages, raised for the combatants to fight on, that they might be the more easily observed by all the spectators. When a challenge was given and accepted, the parties went to the Council of the island, called in the Canarian language Sabor, (which consisted of twelve members called Gayres) for a licence to fight, which was easily obtained. Then they went to the Faycag to have this licence confirmed; which being done, they gathered together all their relations and friends, not to assist them (for those people looked on with the same composure as if the combat had been between two beasts*), but to be spectators of their gallantry and behaviour. The company then repaired to the public place, or theatre, where the combatants mounted upon two stones, placed at the opposite sides of it, each stone being flat at top, and about half a yard in diameter. On these they stood fast without moving their feet, till each had thrown three round stones at his antagonist. Though they were good marksmen, yet they generally avoided those missive weapons by the agile writhing of their bodies. Then arming themselves with sharp flints in their left hands, and cudgels or clubs in their right, they drew near and fell on, beating and cutting each other till they were tired; when

* The Spaniards, and many other Europeans, when they challenge, do not fight in earnest before a multitude of spectators, like the English when they box publicly in the streets; therefore my author (being a Spaniard) makes the above remark.

the parties, by conſent, retired with their friends, to eat and drink, but ſoon after returned to the ſcene of action, and renewed the engagement, cudgelled and cut each other with great dexterity as before, until the Gayres called out, Gama! Gama! (i. e. Enough! Enough! or Give over!) when they immediately left off, and ever after remained good friends.

If during the time of the combat, one of the parties happened to break his cudgel, then the other immediately deſiſted from ſtriking, and ſo the diſpute ended, and the parties were reconciled, neither of them being declared victor. Thoſe duels were generally fought on public feſtivals, rejoicings, or ſuch like occaſions, which drew together a great concourſe of people, when the combatants had an opportunity to diſplay their dexterity, ſtrength, and valour. Theſe ſpectacles made a great impreſſion on the minds of the youth, exciting in them a ſpirit of emulation to excel in gallant feats. If either of the combatants happened to be deeply wounded, they beat a ruſh till it became like tow, and dipping it in melted goats butter, applied it to the wound, as hot as the patient could bear it: the older the butter was, the ſooner it effected a cure.

CHAP. III.

Of their Marriages, Manner of educating their Children, of their Worſhip, their Oaths, and their Habits.

None of the Canarians had more than one wife, and the wife one huſband, contrary to what ſome miſinformed authors affirm. When the parents were inclined to marry their daughter, they ſet her apart thirty days, during which they fed her with large quantities of milk and goſſio, in order to

fatten

ſuaſion her; for they imagined that women were leſs capable of conceiving children than thoſe who were fat. It has alſo been ſaid, that the night before the bride was preſented to her huſband, ſhe was delivered to the Guanarteme, who, if he did not chuſe to lie with her himſelf, gave her to the Faycag, or to ſome other noble perſon of his intimate acquaintance, to enjoy her: but the preſent natives deny that ſuch a cuſtom ever exiſted among their anceſtors. They were very careful in the education of their children, and never failed to chaſtiſe them when they did amiſs. It was alſo cuſtomary to propoſe two of the youth as examples for the reſt, the one of virtue, the other of vice; and when a child did any thing to diſpleaſe its parents, they told it that ſuch an action was like thoſe of the perſon ſet up as a bad example; on the other hand, when it did any thing praiſe-worthy, it was commended, and told that ſuch behaviour was amiable, and reſembled that of the good perſon. This ſort of inſtruction had the deſired effect, by raiſing the ſpirit of emulation among the youth to excel in virtuous actions.

THE Canarians had among them religious women, called Magadas, a number of whom lived together in one houſe. There were many of thoſe houſes in Canaria, which were held ſacred; and criminals who fled to any of them, were protected from the officers of juſtice. The Magadas were diſtinguiſhed from other women by their long white garments, which ſwept the ground as they walked. The convents or houſes in which they dwelt were called Tamoganteen Acoran (i. e. houſes of god); but houſes of worſhip were called by the Canarians Almogaren (i. e. temples or holy houſes); they were daily ſprinkled with the milk of goats from whom they did not take the kids, and which were ſet apart for giving milk for that purpoſe. They held that this Acoran dwelt on high, and governed every thing on the earth.

They

They adored him by putting their hands together, and lifting them towards heaven.

In the iſland there are two rocks, one in the diſtrict of Galdar, named Timmac; the other in Telde, called Vinicaya *. To theſe rocks they went in proceſſion in times of public calamity, accompanied by the religious women called Magades, carrying in their hands branches of palm-trees, and veſſels filled with milk and butter, which they poured on the rocks, dancing round them, and ſinging mournful ſongs like dirges, or what the Spaniards call Endechas; from thence they went to the ſea-ſide, and all at once and with one accord ſtruck the water forcibly with their rods, ſhouting together at the ſame time with a very loud voice. Their diviſion of time was not by days, weeks, and years, as with us, but they reckoned by moons.

The habit of the Canarians was a tight coat, with a hood to it like that of a Capuchin Friar; it reached down to the knees, and was girded about the waiſt with a leather ſtrap or girdle. This garment was made of a ſort of ruſh, which they beat until it was quite ſoft like flax, and then divided the filaments and wove them together. Over this they wore cloaks of goat ſkins, with the hairy ſide outwards in ſummer, and inwards in winter. They alſo wore caps made of the ſkins of goats, taken off almoſt entire, which they placed in ſuch a manner on their heads that they had a goat's beard hanging under each ear, which they ſometimes tied under the chin. All theſe garments were neatly ſewed and painted, and in every other reſpect much more curious than thoſe of the natives in the other iſlands. Some wore bonnets of ſkins, adorned with feathers. Their ſhoes were made of raw hides, like thoſe in Lancerota and Fuertaventura.

* They ſwore by theſe rocks, and thoſe oaths were very ſolemn.

They had public houſes, or rooms, in which they aſſembled to dance and ſing. The Canarian dance is ſtill in uſe in thoſe iſlands, and is called Canario: its ſtep is quick and ſhort. Their ſongs were either ſatyres or amorous ſonnets, ſet to grave and plaintive tunes.

CHAP. IV.

Of their Puniſhments, Employments, and Manner of living.

THE Canarians were remarkable for their good government, regularity, and ſtrict adminiſtration of juſtice. When a man committed a crime deſerving of death, they apprehended him and put him in priſon, where he was tried, and immediately upon conviction they led him to the place of execution, which was the ſame where they uſed to feaſt, wreſtle, and fight duels. Here the delinquent was ſtretched on the ground, and his head placed on a flat ſtone; then the executioner, who was a man ſet apart for that office, taking up a large heavy ſtone, and lifting it as high as he could, he ſuddenly let it fall on the criminal's head. But for crimes that were not worthy of death, they uſed the Lex Talionis, eye for eye, tooth for tooth, &c.

NONE of the Canarians exerciſed the trade of a butcher except the dregs of the people. This employment was accounted ſo ignominious, that they would not ſo much as allow one of that profeſſion to enter into any of their houſes, or to touch any thing belonging to them. It was made unlawful for the butchers even to keep company with any but thoſe of their own profeſſion; and when they wanted any thing of another perſon, they were obliged to carry a ſtaff with them, and point at what they wanted, ſtanding at a conſiderable diſtance. As a recompence for this

abject

abject ſtate, the natives were obliged to ſupply the butchers with every thing they had occaſion for. It was not lawful for any Canarian, except the butchers, to kill cattle: when any perſon wanted his beaſt, &c. to be killed, he was obliged to lead it to the public ſhambles, but was not allowed to enter himſelf; and this prohibition extended even to the women and children.

THE houſes in Gran Canaria were built of ſtone, without cement, but ſo neat and regular that they made a beautiful appearance. At the top they laid wooden beams or rafters, very cloſe to each other and covered them with earth. The walls of theſe houſes were very low, and the floors ſunk lower than the level of the ground on which they ſtood, being ſo contrived for the advantage of warmth in the winter ſeaſon. Their beds and bedding were goat ſkins dreſſed in the hair, after a moſt curious manner. Their other furniture conſiſted of baſkets, and mats of palm-leaves and ruſhes, made extremely neat, and very ingeniouſly wrought. There were among them people whoſe ſole occupation was to build houſes and manufacture mats, &c. The women in general were employed in painting and dying; and in the proper ſeaſon they very carefully gathered the flowers, ſhrubs, &c. from which they extracted the ſeveral colours. The threads they uſed for ſewing and other purpoſes were made of the ſpringy nerves or tendons of the loins of ſheep, goats, or ſwine, with which they were ſupplied by the butchers. Theſe they firſt anointed with butter, and afterwards prepared by fire in ſuch a manner that they could ſplit them into fine threads at their pleaſure. Their needles were made of bone, and their fiſh-hooks of horn. All their veſſels uſed in cookery were made of clay, hardened by the ſun, which they called Ganigos. Their wealth conſiſted chiefly in goats, which they called Aridaman; and ſome ſheep, which they called Taharan: they had alſo hogs, which they named Taguacen

guacen. Their common food was barley-meal roaſted, which they called Goſſo, and eat with milk or goats fleſh. When they made a feaſt, they dreſſed this latter with hog's lard or butter, and this diſh they called Tamazanona. Their barley, which they called Aſamotan *, they ground with a hand-mill. The following is the manner in which they ploughed their lands; about twenty people aſſembled together, each having a wooden inſtrument (not unlike a hoe) with a ſpur or tooth at the end of it, on which they fixed a goat's horn; with this they broke the ground, and afterwards took care, if the rain came not in its proper ſeaſon, to moiſten it with water, which they brought by canals from the rivulets. The women gathered in the corn, of which they reaped only the ears: theſe they threſhed with ſticks, or beat with their feet, and then winnowed in their hands.

Their only fruits were vicacorras, mocanes ‡, and wild dates; and ſome time before the conqueſt of their iſland, they had figs: green figs they call Archormaſe, and dried ones Tehaunenen. Their poor lived by the ſea-coaſt, chiefly on fiſh which they catched in the night-time, by making a blaze on the water with torches of pitch-pine. In the day-time, whenever they diſcovered a ſhoal of ſardinas, a ſmall fiſh reſembling herrings or pilchards, a great number of men, women, and children waded into the ſea, and ſwimming beyond the ſhoal, chaſed the fiſh towards the ſhore; then with a net, made of a tough kind of ruſh, they incloſed and drew them to land, and there made an equal diviſion of their prize: in doing this, every woman in the company who had young children, received a ſhare for each; or if ſhe happened to be with-child, ſhe received a ſhare for the child in her womb.

* I have reaſon to believe that by my author's negligence theſe two words are tranſpoſed; Tamazanona ſignifying Barley, and Aſamotan, the above-mentioned diſh. I ſhall have occaſion to treat of this more fully hereafter.

‡ See the Deſcription of the Canary Iſlands.

When any of their nobles died, they brought out the corps and placed it in the ſun, took out the bowels and entrails, which they waſhed, and then buried in the earth: the body they dried, and ſwathed round with bandages of goat ſkins, and then fixed it upright in a cave, cloathed with the ſame garments which the deceaſed wore when alive. But if no proper cave was at hand, they carried the dead body to one of thoſe ſtony places now called Mal Paices, where, levelling the ground and fixing the ſmall looſe ſtones, they made a coffin of very large ones, placed ſo as not to touch the body; then they took another large ſtone, two yards in length, wrought into a round form, and with this they cloſed the coffin, and afterwards filled up the nich between the top of the round ſtone and the outer part of the ſides of the coffin with ſmall ſtones, in ſo neat a manner, that every one who beholds them muſt be ſurpriſed at the ingenuity of this people. Some of their dead bodies were put into cheſts, and afterwards depoſited in a kind of ſtone ſepulchres. There were certain perſons among them whoſe profeſſion it was, and who were ſet apart for the purpoſe of preparing the dead bodies burial, and making up the tombs.

The lower claſs of people were buried in the Mal Paices, in holes covered with dry ſtones; and, excepting thoſe bodies which were placed upright in the caves, all the others were laid with their heads towards the north.

CHAP. V.

Of the Government of Gran Canaria, and of the famous Princes who ruled in that Iſland.

THE natives of Gran Canaria were more poliſhed and civilized than thoſe of the other iſlands. At the time of the conqueſt of the iſland they were governed by two Princes; but before

before they were ruled by Captains, or heads of tribes, who preſided over ſmall circles, like pariſhes; each tribe was confined to its own diſtrict, and not allowed to graze its flocks on the grounds of another tribe.

In the diviſion of Galdar, which is the moſt fertile part of the iſland, lived a virgin Lady, called Antidamana, of great worth and merit, who was held in high eſteem by the natives, who had ſuch an opinion of her judgment and prudence, that they frequently applied to her to determine their differences, and never appealed from her deciſions; for ſhe would not ſuffer the party, againſt whom ſhe had given the cauſe, to depart till ſhe had firſt convinced him of the juſtice of the ſentence; which ſhe ſeldom failed to do by the force of her eloquence, and the high character ſhe bore for equity. After ſome years, the nobles (chagrined at ſeeing the deference paid to this woman) thinking the buſineſs of a judge or arbitrator belonged more properly to their ſex, perſuaded the people no longer to refer their cauſes to her deciſion, or to regard her ſentences. When ſhe found this, and perceived herſelf diſregarded and deſpiſed, it ſtung her to the quick, eſpecially as ſhe had in a manner ſpent the prime of her life in the ſervice of the public, who had now moſt ungratefully deſerted her. Being a woman of quick ſenſe and clear underſtanding, ſhe did not vent her reſentment in vain complaints, but went to one Gumidafe, a Captain of one of the diſtricts, who was reckoned the moſt valiant and prudent of all the nobles of Canaria, and had great influence over the people. This nobleman lived in a cave, which at preſent is called the Houſe of the Knight of Facaracas; to him ſhe related all her grievances, and propoſed a match between them, to which Gumidafe readily conſented, and they were accordingly married ſoon after. Gumidafe now ſought various pretences to make war upon the other Captains, and proved victorious over them all; ſo

that at length he became King of the whole iſland. He had by his wife Antidamana, a ſon named Artemis, who ſucceeded his parents in the government of the kingdom, reigned in the iſland at the time of John de Betancour's invading it, and loſt his life in a battle near Aguimes, as already mentioned. He left two ſons, who ſhared the iſland between them: one of them, called Bentagoyhe, was King or Guanarteme of Telde; the other, whoſe name was Egonayche Semedan, was Guanarteme of Galdar. It was agreed between them, that the Council of the twelve Gayres, called Sabor, ſhould be held in Galdar, which had been the place of their father's reſidence; and that the Guanarteme of Telde, with his Gayres, ſhould give their attendance there. But Bentaghoyhe, who was of a proud and haughty diſpoſition, being poſſeſſed of a larger tract of land and a greater number of vaſſals than his brother, thought it beneath him to attend the Council at Galdar; and raiſing an army of ten thouſand men, made war upon Egonayche, in order to make himſelf ſole maſter of the iſland. Although Egonayche Semedan could not muſter above four thouſand men, yet he made head againſt his brother; and, notwithſtanding the ſuperiority of his numbers, proved a match for him; for the Galdarans were courageous veterans, and had many brave nobles to command them: beſides, their country could not be eaſily invaded, by reaſon of the ruggedneſs of its mountains and paſſes. Each Guanarteme had ſix Gayres, who were choſen from among the people, on account of their prudence and valour, to ſit in the Council, and adminiſter the affairs of government. Thoſe of Telde were called Mananidra, Nenedra, Ventahey, Ventagay, Guarinayga, and Autindana: the Gayres of Galdar were Adargoma, Tazarte, Doramas, Terama, Dayfa, and Caytafa. A line drawn from the villages of Tamarazeyte, croſſing the iſland towards the village of St. Nicholas, where dwelt the people of Arganegui, was the boundary betwixt the diſtricts of Galdar and Telde.

ADARGOMA was the moſt powerful Gayre of the diſtrict of Galdar, as was Guarinayga of that of Telde, both having very large flocks of ſheep and goats. It happened once that their ſhepherds or ſervants quarrelled about the paſture, and carried their complaints to their reſpective maſter or chief. Adargoma and Guarinayga met to ſettle the difference, when, as they could not agree in opinion, they agreed to determine it by a wreſtling match in the following manner, namely, that which ever ſide ſhould get the victory, the conquered party was to ſubmit to the deciſion of the conqueror. This being agreed, they ſtripped and began to wreſtle. Adargoma was much ſtronger than his antagoniſt, but this latter on the other hand excelled greatly in ſkill and dexterity, ſo that the iſſue of the conteſt remained for a long time doubtful; at laſt ſkill prevailed over force, and Adargoma was fairly thrown to the ground beneath his antagoniſt; but nevertheleſs, having the advantage in ſtrength, graſped Guarinayga ſo cloſely, that, like Hercules in a like conteſt with Anteus, he almoſt ſqueezed the marrow out of his bones. Guarinayga, finding himſelf preſſed in ſuch a manner that his breath was almoſt gone, ſaid to Adargoma, Do not kill me; I acknowlege I am vanquiſhed, and ſubmit. Upon which Adargoma releaſed him, and they afterwards ſettled the boundaries of their paſture in an amicable manner. When Adargoma's friends enquired of him concerning the event of the combat, he anſwered that Guarinayga was the victor; and when the ſame queſtion was put to Guarinayga, he replied that he had been vanquiſhed by Adargoma: ſo that until the Europeans came to the knowlege of this affair, from the relation of the parties concerned, it remained a ſecret among the natives. This Adargoma was eminent for performing wonderful feats: it is ſaid of him, that the ſtrongeſt man in the iſland could not prevent him from carrying a veſſel full of water to his mouth, and drinking out of it, without ſpilling one drop. He was of

middle

middle ſtature, but very broad ſhouldered; his name, Adargoma, ſignifies, in the Canary language, Shoulders of Rock.

AMONG the famous men in the diſtrict of Galdar, was one Taycayte, which name in the Canarian language implies, an Unſhapen Body, and Atacayte, Stout Heart: the women, on account of his uncouth figure, named him Arabiſenen, i. e. Savage. The next in repute was Doramas, ſo called from the uncommon width of his noſtrils, Doramas in their language ſignifying Noſtrils: he was a man of a ſmall ſize, but poſſeſſed of great ſtrength.

HUANEBEN or Guanaben, and Caytafa, were great wreſtlers. Theſe two happening to be together on ſome public occaſion, challenged each other to a wreſtling match, which was held in the preſence of the Canarians who aſſembled as ſpectators. The dexterity of the two competitors was ſo equal, that it was a long time before either appeared to have any advantage over the other, till at length the ſpectators parted them. But Guanaben perceiving that his antagoniſt's ſtrength was not weakened by the fatigue of the combat, and conſcious that his own was not ſufficient to permit him to engage a ſecond time, called out to Caytafa, and ſaid, "Are you able to perform what I am going to do?" Upon the other's anſwering in the affirmative, he immediately ran to the top of a high precipice, from whence he threw himſelf down headlong. Caytafa diſdaining to be out-done by him, followed his example; and thus they both periſhed together. From this action, ſome miſinformed authors (among whom is Franciſco de Gomara, in his Hiſtory of the Indies) imagined that the Canarians had a cuſtom of throwing themſelves down from precipices.

MANANIDRA, who was taken priſoner by Diego de Herrera, as before related, was alſo a perſon of great fame. It is ſaid of him, that

that whenever he was about to engage in battle, he was ſeized with an univerſal trembling, not through fear, but a fury and eagerneſs to engage. Alonzo de Lugo, of whom we ſhall have occaſion to ſpeak hereafter, ſeeing Mananidra in ſuch a condition, aſked him why he trembled? his anſwer was, Well may the fleſh tremble and recoil at the dreadful perils which the heart propoſes to lead it into.

CHAP. VI.

Certain Inhabitants of the Iſland of Majorca viſit Gran Canaria ſome time before the Arrival of John de Betancour.

IT has been already obſerved, in the beginning of this Hiſtory, that Don Luis de la Cerda intended to go in queſt of the Fortunate Iſlands, and for that purpoſe had fitted out ſome ſhips in the ports of the kingdom of Arragon; but his death, which happened juſt as things were got ready for that expedition, put a ſtop to the voyage. Nevertheleſs, it ſeems that ſome of thoſe ſhips, or others from Catalonia or Majorca, ſailed in queſt of the iſlands at that very time; of which we have no other account than from the relation of the natives, and what may be collected from their old ſongs, in which ſome account of thoſe Majorcans is given. By comparing their different traditions of this affair, and arranging them in order of time, it appears to have been as follows: ſome ſhips, the crews of which were Majorcans, anchored in the bay of Gando, between Aguimes and Telde, where the people came aſhore to refreſh themſelves after the fatigue of the voyage. At that time there were none of the inhabitants near the ſhore; for the natives, being unaccuſtomed to the viſits of ſtrangers, lived in an unguarded manner, not thinking they had any thing to fear from the ſea. The Majorcans

ſeeing

ſeeing no living perſon near, imagined the iſland to be uninhabited; and therefore advanced, without fear or circumſpection, towards the villages of Telde and Aguimes, a good league from the port. Here they were firſt perceived by the natives, who, ſurpriſed at the appearance of ſtrange people on their iſland, gathered together, attacked the Europeans with ſticks and ſtones, and wounded ſeveral of them. The Majorcans attempted to make ſome reſiſtance; but as the number of the natives greatly exceeded theirs, theſe laſt were all made priſoners and carried to Telde. When thoſe in the ſhips found what had happened, they, without waiting to ſee the iſſue, ſet ſail, and never appeared there again; ſo that no account could be given of them.

FROM Telde they diſperſed the priſoners all over the iſland, and treated them well, according to their cuſtom, for the Canarians excelled perhaps all other people in greatneſs of ſpirit and generoſity to thoſe whom they vanquiſhed. The Majorcans in return did every thing they could to gain the eſteem and favour of their new maſters, by which means a ſtrict friendſhip was ſoon contracted between them. It happened that ſome of thoſe Majorcans and Arragonians were good artificers; they built houſes, and painted them elegantly with the colours which they extracted from certain herbs and flowers which grew upon the iſland. They alſo fitted up neat apartments in caves, which remained entire long after the conqueſt of the iſland. In the number of thoſe who were taken priſoners, were two prieſts, who were greatly reſpected by the natives. Theſe fathers built two neat hermitages, of ſtone without cement, one of which they called St. Catherine's, in which they placed three images, one of the Virgin Mary, another of St. John the Evangeliſt, and the third of Mary Magdalen. The other hermitage ſtands near Gaete, and is called St. Nicholas's, whoſe image is placed there. Some years after

this, the iſland was viſited with a long and ſevere famine; upon which the Council ſecretly agreed to deſtroy the Majorcans, in order to be eaſed of the burden of their maintenance; which cruel and barbarous reſolution they were in ſome meaſure induced to take by the ſcandalous behaviour of the ſtrangers themſelves. My author does not ſay what crimes they were guilty of, but ſeems to inſinuate that they had made ſome attempts of an heinous and unnatural kind upon ſome of the natives, which rendered them moſt deteſtable in their ſight, as they were utter ſtrangers to ſuch abomination. Upon a ſet time, according to the determination of the Council, they maſſacred them all except the two Friars, who being much in favour with the people, were carried to the top of a high mountain, in which was a deep pit or cavern, into which they caſt them headlong. This cavern was ſo deep that no perſon knew where it ended; but after ſome days, part of the dreſs of theſe Friars was caſt upon the ſea-ſhore, which cauſed the natives to conclude that the cavern had a communication with the ſea. This mountain is in the diſtrict of Ginamar, half a league from the ſea-ſhore in the road to Telde, where ſtands a hermitage, dedicated to our Lady of the Conception. It was theſe Majorcans who firſt brought figs to Gran Canaria, which they planted, and the fruit being agreeable to the natives, they planted more; ſo that there were ſoon a great number of fig-trees growing in the iſland. At the time of the above-mentioned famine, the Canarians agreed to kill all the female infants that ſhould afterwards be brought forth, except the firſt-born. This cruel decree was made in order to leſſen the number of inhabitants in the iſland. But it did not continue long in force, for it pleaſed God to viſit the iſland with a long and grievous peſtilence, which carried off two thirds of the inhabitants, and was what paved the way to its conqueſt; for before this ſcourge, there were in the iſland fourteen thouſand fighting men, who, had they been pro-

vided with fire-arms, and been firmly united, might, by reaſon of their ſtrength, ſkill, courage, and agility, have defeated the famous Spaniſh Armada, or even all the combined powers of Europe; for Canaria, and all the Canary Iſlands, except Lancerota and Fuertaventura, are ſo full of deep narrow vallies, or gullies, high rugged mountains, and narrow difficult paſſes, that a body of men cannot march into any of them the diſtance of a league from the ſhore, before they come to places where an hundred men may very eaſily baffle the efforts of a thouſand. This being the caſe, where could ſhipping enough be found to tranſport a ſufficient number of troops to ſubdue ſuch a people, and in a country ſo ſtrongly fortified by nature?

CHAP. VII.

Of the Expedition of Don Juan Rejon to Gran Canaria.

THE King and Queen of Spain, Don Ferdinando and Donna Iſabella, after paying to Diego de Herrera five millions of maravedis, in lieu of all his claims to the iſlands of Gran Canaria, Tenerife, and Palma, iſſued orders for fitting out a fleet of ſhips, to make the conqueſt of them, notwithſtanding they were at that time engaged in a war againſt Don Alonzo king of Portugal. This order was immediately obeyed; ſo that in a ſhort time nine hundred foot and thirty horſe, well armed and provided with every neceſſary for ſuch an enterpriſe, were raiſed, and the command of them given to one Don Juan Rejon, a native of the kingdom of Arragon, an experienced ſoldier, and who had for his Lieutenant Alonzo Jaizme, whoſe ſiſter, Donna Elvira, was married to Juan Rejon. They were accompanied in the expedition by Don Juan Bermudas, Dean of Rubicon, a perſon well verſed in the affairs of the Canary Iſlands.

On the 23d of May 1477, the whole armament embarked on board the fleet prepared for their reception, at the port of St. Mary's in Andaluſia, and ſailed for Gran Canaria. Their deſign was to have landed at Gando, in order to rebuild the fort lately deſtroyed there by the natives; but paſſing near the port of Iſletes, and judging it to be a more convenient anchoring-place, they dropped anchor there on the 22d of June, 1477. In the morning early all the troops diſembarked, in good order, and without oppoſition. On their landing they pitched a canopy or tent, under which they erected an altar, where the Dean, Juan Bermudas performed maſs in the preſence of all the troops, who aſſiſted thereat with great devotion and decorum. Immediately after maſs the whole army began their march towards Gando, with deſign to encamp there; but they had not proceeded far, when they were accoſted by a woman in the Canarian dreſs, who aſked them, in the Caſtillian language, whither they were going? they replied, to Gando. She then told them, that Gando was at a great diſtance, the road very bad and interrupted by precipices, which rendered it extremely dangerous; but that at a ſmall diſtance from the place where they then were, was a commodious plain, with a rivulet of good water, plenty of fire-wood, with palms and fig-trees, from whence they might have eaſy acceſs to all the principal places on the iſland. When the commander and officers, with the Dean, Juan Bermudas, had heard the woman, and had well weighed the reaſons ſhe brought in ſupport of her advice, they determined to march to the place ſhe had pointed out, and accordingly putting themſelves under her conduct, ſhe brought them to the ſpot where now ſtands the city of Palmas. There they pitched their tents; but looking afterwards for their guide, ſhe was not to be found, which filled them all with amazement. Juan Rejon, who was a devout worſhiper of St. Anna, imagined it was no other than herſelf who had appeared to them in the

dreſs of a Canarian woman. The Spaniards finding the place to agree perfectly with what the woman had told them concerning it; and that it was very commodiouſly ſituated, being not above a league from the harbour, they fixed their camp there, and fortified it with a ſtone wall, within which they erected a large magazine for the ammunition, ſtores, and proviſions which they had brought from Spain.

CHAP. VIII.

The Battle of Guiniguada.

A Few days before the arrival of Juan Rejon, the Guanarteme of Telde having been carried off by the diſtemper that had proved fatal to great numbers of the natives, Doramas, one of the Gayres of Galdar, made intereſt with the inhabitants of Telde, who elected him for their Guanarteme, in preference to the ſon of the deceaſed; who, not thinking himſelf ſafe among the people that had ſet aſide his election, retired to the dominions of his uncle the King of Galdar, and put himſelf under his protection. Such was the ſtate of affairs in the iſland when the armament from Spain arrived. But when the natives found the Spaniards had effected their landing, were building houſes, and by their conduct ſeemed determined to ſettle themſelves on the iſland, they called to mind the injuries they had ſuſtained by permitting the caſtle of Gando to be built amongſt them; and therefore thought it would be moſt prudent, in their preſent ſituation, to lay aſide all differences amongſt themſelves, and, uniting their forces, endeavour to expel the invaders from the iſland. To effect this, they procured a meeting betwen the King of Galdar and Doramas (who had uſurped the ſovereignty of Telde), and the whole body of Gayres. There they cordially agreed to join their ſeveral

forces

forces under the command of Doramas, and to give battle to the Spaniards the next day. Accordingly they raiſed two thouſand well-armed men, and marched towards the port: among theſe were many men of great courage, particularly Adargoma, already mentioned. When Juan Rejon ſaw the enemy approaching, in order to give a plauſible colour to his proceedings, he ſent to acquaint them, that he was come, in the name of their Majeſties of Caſtille, Don Ferdinando and Iſabella, to invite them to leave their heathen worſhip and to embrace Chriſtianity; which if they accepted, their Majeſties would immediately take them under their protection, ſo that no one ſhould dare to injure or moleſt them; and that they ſhould be allowed to remain in poſſeſſion of their lands, wives, children, and goods: but, on the contrary, if they refuſed this friendly invitation, they might be aſſured that the Spaniards would never deſiſt till they had either put them to death or driven them all out of the iſland. The natives, either unwilling to abandon the religion of their anceſtors, or fluſhed with their former repeated ſucceſſes againſt Betancour and Herrera, told the meſſenger, that they would give Juan Rejon an anſwer the next day early in the morning. The General readily comprehended their meaning, and accordingly prepared for battle, expecting to be ſoon attacked. Early in the morning he perceived their forces coming down upon him, in order of battle; upon which he marched out of his camp to meet them, and the fight was begun on both ſides. The Canarians made the firſt onſet with all the fury of men whoſe liberty was at ſtake, being headed by their valiant chiefs Doramas, Tazarte, and Adargoma. They were received with no leſs vigour by Juan Rejon and his men, who, with the Dean, Juan Bermudas, Captain of the horſe, Alonzo Jayſme, Standard-bearer, and the Captains of the infantry, Alonzo Fernandez de Lugo and Roderigo de Solorza, endeavoured to break the enemy's ranks; but the latter made a moſt obſtinate reſiſtance, fighting like lions.

The

The battle continued three hours, without any apparent advantage on either ſide: at length Juan Rejon finding his army beginning to give way in that part where they were attacked by the intrepid Adargoma, he flew thither to ſupport and encourage his troops; where ſingling out Adargoma, he charged him furiouſly, and wounded him ſo deſperately in the thigh with his lance, that he lay on the ground for dead. The Canarians, inſtead of being diſcouraged at the fall of their champion, were fired with freſh rage, falling on like incenſed tygers, inſomuch that it might be ſaid the conflict only then began. But this ardor of the Canarians, like the laſt blaſt of a furious tempeſt againſt a mighty oak, which it ſhakes to its very root, was not long before it ſpent itſelf, and was ſucceeded by a ſenſible abatement of vigour; and they ſoon after retired, but in good order, leaving behind them Adargoma priſoner, and three hundred men killed on the field of battle, beſides many wounded: of the Spaniards, only ſeven were killed and twenty-ſix wounded. This great inequality of loſs muſt have been owing to the difference of weapons uſed in the engagement, for about that time the Spaniards had learned the uſe of fire-arms; and moreover the Canarians were much terrified at the ſight of the horſes, which on this occaſion made their firſt appearance in Gran Canaria. After this battle, which was called the battle of Guiniguada, the natives never attempted to engage the Spaniards again on level ground, but contented themſelves with harraſſing them in their marches up the country, eſpecially in the mountainous part, in which the Spaniards by little and little had ſhut them up; for they were afraid to venture into the plain near the ſea-ſhore, on account of the enemy's cavalry. In the mean time the Spaniards ſet about erecting a fort for their ſecurity. Thoſe who were not employed in this work, were ſent out in parties to bring in cattle and priſoners, and ſo harraſſed the poor fiſhermen, whoſe way of living obliged them to be near the ſea-ſide, that many

many of them came into the camp through mere neceſſity, and embraced the Roman Catholic faith; and being baptized, they received paſſports from the Dean, to protect them from being moleſted in their buſineſs by his ſoldiers. The Spaniſh Officers now looking upon the iſland as good as reduced, returned thanks to God for having given them poſſeſſion thereof with ſo little effuſion of blood. As to Adargoma, they cured him of his wounds, and treated him ſo well, that he was induced to become a convert to their religion, in the principles of which, and the Caſtillian language, they took care to inſtruct him. Shortly after he was ſent to Spain. The following remarkable ſtory is related of him, which happened during his reſidence in that kingdom: his fame, as an extraordinary wreſtler, having been ſpread thoughout all Spain; and being one day at the Archbiſhop's houſe in Seville, a peaſant of La Mancha, famous likewiſe for his ſkill in that exerciſe, who had heard ſo much ſaid in praiſe of Adargoma, being moved with a ſpirit of emulation, challenged him to a trial of ſkill. Adargoma accepted the challenge, and ſaid to him, "Brother, ſince we are to wreſtle, it is neceſſary we firſt drink together:" then taking a glaſs of wine, he ſaid to the peaſant, "If you can, with both your hands, prevent my carrying this glaſs of wine to my mouth, and drinking it, or cauſe me to ſpill one drop, then we will abſolutely wreſtle together; but if you cannot do this, I would adviſe you to return home." Then drinking off the wine, in ſpite of the other's efforts to prevent him, the peaſant, amazed at his prodigious ſtrength, prudently took his advice and ſneaked off. This happened in preſence of many witneſſes.

CHAP.

CHAP. IX.

The Arrival of ſeventeen Portugueze Carvels at Gran Canaria.

AT this time affairs were in a very unſettled ſituation between the courts of Caſtille and Portugal. The latter underſtanding the Spaniards were attempting the conqueſt of Gran Canaria, armed ſeventeen carvels or large barks, well provided with ſoldiers, proviſions, ammunition, and every thing neceſſary for a voyage, and ſent them to Gran Canaria, where they arrived and anchored at the weſt ſide of the iſland, at a place called Agaete, in the diſtrict of the Guanarteme of Galdar. The natives imagining that they were part of the forces of Guiniguada, gathered together, in order to give them battle; but the Portugueze, by means of interpreters they had brought with them, quickly undeceived the Canarians, and gave them to underſtand, that they were come to aſſiſt them againſt their invaders, with whom they were at war. When the natives were convinced of the truth of this, it gave them great joy, hoping by their aſſiſtance to be delivered from their perſecutors. Upon which they received the Portugueze chearfully; and it was ſoon concluded between them, that the former ſhould go and attack the Spaniards by ſea, while the Canarians attacked them by land. When theſe ſhips appeared near the port, Juan Rejon, the Dean Bermudas, and the officers, knowing that peace was not firmly eſtabliſhed between the two crowns, ſuſpected on what errand they were come, and drew out their troops from Guiniguada, leaving a ſmall number only to guard that poſt, and marched to the port, which is but a ſhort league diſtant from it. There they placed two hundred men in ambuſh, behind certain hillocks of black earth, which had been formed by the eruption of ſome former volcanos. When

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the carvels anchored in the harbour, there happened to be a ſurf breaking on the ſhore, which is not common in that place. Now as the Portugueze had not boats enough to land above two hundred men at once, and did not know the force of the Spaniards (for they did not all appear in ſight), they boldly landed, with drums beating, trumpets ſounding, and colours flying, but the ſurf breaking uncommonly high, drove ſome of their boats aſhore while they were attempting to land their men. This prevented their going immediately back to the ſhips for more troops; and inſtead of inſtantly launching theſe boats that were thrown aſhore by the ſurf, they began to run inland, in purſuit of the ſmall number of Spaniards they ſaw drawn up to oppoſe them, in order to attack and make them priſoners. Juan Rejon perceiving how things went, reſolved to avail himſelf of their bad conduct, and to attack the Portugueze before they could receive a reinforcement from the ſhips: with this view he ordered the two hundred men in ambuſh to fall upon them in concert with the others, which they did with ſuch impetuoſity, that they preſently drove the handful of Portugueze back to their boats in the greateſt confuſion; but in the hurry of launching and crowding into them they were overſet, forced back on the beach by the ſurf, and ſtaved to pieces; ſo that very few of thoſe men who landed had the good fortune to eſcape. The Portugueze on board the carvels ſeeing all that paſſed, without being able to give the leaſt aſſiſtance to their comrades, on account of the violence of the ſurf which continued to increaſe more and more, and being apprehenſive of a ſtorm ariſing, weighed anchor and ſtood out to ſea. In the mean time the Canarians had poſſeſſed themſelves of ſome eminences that commanded a view of the city of Palmas and the port of Iſletes, where obſerving every thing to be quiet in the Spaniſh camp, the ſea-ſhore of the port covered with people, and ſome ſhips at anchor with others under ſail, they concluded

that the Portugueze were juſt landing, and therefore waited to ſee them begin the attack upon the camp, knowing nothing of what had paſſed that morning. But perceiving no appearance of any diſturbance, they ſent a ſpy to diſcover the ſituation of affairs, who being obſerved by one of the Spaniſh troopers, was purſued, taken priſoner, and brought to Juan Rejon, to whom he diſcovered the treaty between the natives and the Portugueze. The General was ſo incenſed at the news, that he determined to place no more confidence in the Canarians, and began to harraſs them more than ever by continual inroads into the country, in which he frequently brought away whole flocks of ſheep and goats, and made a number of captives. As to the Portugueze, they ſtill hovered about the iſland, waiting for an opportunity to land, and try their fortune a ſecond time; but the ſea continuing much agitated for many days, they deſpaired of ſucceſs, and having loſt almoſt all their boats, as before-mentioned, they abandoned their deſign of making a ſecond landing, and returned home. The Spaniards being now more at leiſure, finiſhed their caſtle and the fortifications of their camp. But not having received any ſupply of proviſions from Europe ſince their firſt landing on the iſland, which was now upwards of eight months, they were obliged twice a week to ſend a party of horſe and about two hundred foot into the country, in ſearch of ſheep and other proviſions, at a conſiderable diſtance from the camp; for, as has been obſerved, the natives, after the battle of Guiniguada, durſt not continue in the plains, but withdrew with their effects to the mountains, where the Spaniards could not attack them but at a great diſadvantage: and what little proviſions they got in theſe inurſions, together with ſome biſcuit brought to them by a Flemiſh veſſel, that had come to the iſlands to purchaſe orchilla-weed, was all they had to live upon for a conſiderable time. The ſoldiers gathered the weed upon the rocks, in places where they

durſt venture to ſearch for it, and then diſpoſed of it to the Flemings.

CHAP. X.

A Jealouſy and Contention ariſe between Juan Rejon and the Dean, Juan Bermudas.

THE ſcarcity of proviſion in the camp occaſioned much murmuring and diſcontent among the Spaniards. And as in calamities it is uſual for the ſoldiery to examine more ſtrictly into the conduct of their commanders, than when affairs go on ſucceſsfully, ſo it happened on this occaſion to Juan Rejon, who was cenſured by the Dean Bermudas, for improperly managing the proviſions, and alſo for a partial diſtribution of them. The complaints and murmurings daily increaſing, the Commander and the Dean began at length to be on bad terms with each other. This breach was increaſed greatly by the tales of officious people, who are ſeldom wanting in ſuch caſes, and who as ſeldom fail to repreſent what they hear in the worſt light.

THE Dean wrote to the court of Caſtille againſt Juan Rejon, accuſing him of waſting the proviſions, of ſpinning out the war to an unreaſonable length, and having contented himſelf with the defeat he had given to the Canarians at Guiniguada; whereas he might (as the Dean pretended), by following that blow, have eaſily reduced the whole iſland to the obedience of their Catholic Majeſties.

IN this manner inferior officers frequently endeavour to raiſe their reputation upon the ruin of that of their Commander; for, by what follows in the account of the conqueſt, we ſhall find that

Juan Rejon acted the part of an experienced ſoldier, particularly by building a fort in a convenient ſituation, to ſerve for a retreat to his troops in caſe of need.

AMONG thoſe whom Juan Rejon had brought to the Gran Canária were ſome perſons who had gone from Lancerota to Caſtille, to complain againſt Diego de Herrera, and who were the cauſe of the King's taking the three iſlands from him. They ſolicited Juan Rejon to intercede for them with Herrera, that they might be reſtored to their eſtates in Lancerota; and promiſed, if he ſucceeded in the undertaking, that they would go themſelves to Lancerota, and furniſh the army from thence with ſuch a quantity of proviſion as might be ſufficient till they ſhould obtain a ſupply from Spain. This propoſal ſeeming reaſonable to Juan Rejon, he agreed to it; and, in order to put the ſcheme in execution, he not only paſſed unnoticed many affronts he daily received from the Dean Bermudas, but even perſuaded him to aſſiſt at a council of the chief officers, which was called in order to reconcile them to each other. At this meeting the difference ſeemed to be made up, and it was agreed that Juan Rejon ſhould go to Lancerota, in order to get proviſions, and that the Dean Bermudas ſhould command the troops in his abſence.

ACCORDINGLY he ſailed for Lancerota, carrying along with him the baniſhed vaſſals of Diego de Herrera, and arrived at a port called the Recife, adjoining to Porto de Naos. When Herrera and Ignes Peraza were informed of his arrival, and what perſons accompanied him, being greatly incenſed againſt them for the loſs of the three iſlands, they diſpatched their ſon Hernand Peraza to the port to forbid them to land. Juan Rejon, accoſting him in a courteous manner, acquainted him with the diſtreſs of the troops in Gran Canaria, and that he was come to beg a ſupply of

proviſions

proviſions for them; which, if he would pleaſe to grant, his Majeſty, Don Ferdinand, would thankfully repay the favour. He alſo informed Don Hernand, that he had brought with him ſome vaſſals of his father Don Diego de Herrera, who were come to implore forgiveneſs of him and Donna Ignes Peraza, for the offences they had been guilty of; and he entreated that they would condeſcend to grant them their pardon, and thereby manifeſt themſelves to be the real deſcendants of the illuſtrious houſe of Herrera. But notwithſtanding all he could ſay, Peraza continued inflexible, and would not ſuffer any of them to remain on ſhore even to take the leaſt refreſhment, but by force compelled them all to return on board; which uſage ſo exaſperated Juan Rejon, that he ordered the two cannon on board his veſſel to be fired upon thoſe who were on ſhore, which killed Diego de Herrera's Gentleman, and wounded two others. Immediately after this he ſet ſail, and returned to Canaria.

CHAP. XI.

Pedro de Algava comes to Canaria.

JUAN REJON, on his return to the port of Iſletes, found himſelf ſuperſeded by a Governor, named Pedro de Algava, who was ſent from Spain, in conſequence of the complaints tranſmitted to Court againſt him by the Dean Bermudas. This Governor had orders to enquire into the cauſe of the differences among the officers. The fleet in which he came brought ſome ſoldiers and a ſmall ſupply of proviſions, of which the troops were in great want. This was the firſt Governor ſent from Spain to theſe iſlands. His arrival greatly chagrined Juan Rejon, who however prudently diſſembled his diſcontent, and went aſhore to wait upon the Governor, who with the Dean and other officers were come to the

port

port to receive him. Soon after, Pedro Algava assembled all the chief officers, in whose presence he produced his instructions, and acquainted them, that it was his Majesty's express orders, and the principal object of his commission, to see peace and good harmony established and preserved among them; he therefore exhorted them, as loyal subjects, to attend to the service of their Sovereign, and of that God whose worshipers they were, and whose service they were sent to promote by bringing infidels into the bosom of the holy Catholic church, and thereby prove the means of saving many souls. When Don Pedro had finished his speech, Juan Rejon began to complain of the treatment he had met with from Diego de Herrera in Lancerota, and proposed to the Governor and assembly, that he might be declared a rebel, and an enemy to the intended conquest, and treated accordingly. To which the Governor and Dean, who were combined together against him, made answer, that they would gladly do every thing in their power for the good of the people,, and for advancing the conquest, but that as to his treatment at Lancerota, it was the natural consequence of his imprudence in carrying thither the vassals of Diego de Herrera. Rejon replied, that if in so doing he had committed a fault, he was ready to make amends for it, by taking the ships in the harbour, with some troops, and bringing a supply of provisions from Lancerota by force, if Herrera should attempt to oppose them; and that this was an easy undertaking, for the success of which he would take upon himself to answer: upon this there arose a very warm debate among them. Some time after, the Governor and Dean arrested Juan Rejon, and brought him to a trial, at which they charged him with partiality, robbery, mutiny, and a design of making use of the troops, destined for the conquest of Canaria, to revenge his private quarrel with Diego de Herrera at Lancerota; of all which he was found guilty by the assembly, and sentenced to be sent back to Spain a prisoner.

priſoner. After his departure, advice was given by the enemies of Rejon to Diego de Herrera of what had paſſed, with a requeſt that he would furniſh a ſupply of proviſions to the camp in Gran Canaria, who were in great neceſſity for the ſame. Herrera immediately complied with this requeſt; but before the ſupply arrived at Canaria, the Spaniards had, by their foraging parties in the iſland, procured ſufficient proviſions to anſwer their preſent neceſſities, and alſo made ſome priſoners. Having received intelligence of an aſſembly of the natives, at a place called Maya, they marched in queſt of them, and finding only a ſmall number gathered there, under the Guanarteme of Galdar and Doramas, the Spaniards attacked them; but theſe latter making a brave defence, eſcaped with their perſons, but left many cattle in the hands of the enemy, which they carried off. However, Doramas, obſerving the Spaniards to be greatly fatigued with the rugged road and the length of their march, rallied his troops, and waylaid them as they were coming down a ſteep mountain, where, if the Spaniards had not performed wonders, they muſt have been all cut to pieces; as it was, they loſt five horſes and ſeveral of their men, but ket poſſeſſion of their booty. This obſtinate reſiſtance may ſerve to ſhew to what ſtraits they were reduced for want of proviſions.

CHAP. XII.

Juan Rejon returns to Gran Canaria.

WHEN Juan Rejon arrived at St. Lucar de Baremeda, in Spain, he immediately ſet out for Seville, to appear before the Commiſſioners of the Conqueſt of the Canary Iſlands, to whom he gave an account of his conduct, with which that board was perfectly ſatisfied. And underſtanding the great diſtreſs

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the troops in Gran Canaria laboured under from the ſcarcity amongſt them, they immediately gave orders for four veſſels to ſail with a ſupply of proviſions and men, under the command of Pedro Hernandez Cabron, Regidor of Cadiz. In the ſame fleet went over Don Juan de Frias, lately promoted to the ſee of Rubicon upon the death of the former Biſhop; and Juan Rejon, as Captain-general of the forces in Canaria. The Commiſſioners recommended to them to endeavour to adjuſt amicably all differences amongſt the officers in that iſland. Beſides the perſons already mentioned, one Eſtevan Perez de Cabitos was ſent over as Alcalde Major, being nominated to that office by the King. The fleet arrived ſafe at the Port of Iſletes the 12th of Auguſt, 1479, where they were gladly received. Soon after, the Biſhop called a meeting of all the principal perſons in the iſland, namely, Pedro Algava the Governor, the Dean Bermudas, Hernan Peraza, who was come thither from Lancerota, with an aid of men and proviſions, Captain Pedro Hernandez Cabron, Alonzo Jaimes, Standard-bearer, Alonzo de Lugo, Ordono Bermudas, Eſtevan Perez de Cabitos, Alcalde Major, Alonzo de Valdes, Alguazil Major, and many others: when the Biſhop earneſtly exhorted the Governor and Dean to agree and act in concert with Juan Rejon, who was returned, by order of the Commiſſioners of the Conqueſt, as Commander in chief of the forces in Gran Canaria, which order he produced to the aſſembly; but the Governor perceiving that Juan Rejon had brought no letter or order ſigned by the King, he anſwered the Biſhop, that he had ſent Juan Rejon a priſoner to his Majeſty, together with the charge againſt him; and that he knew nothing of the Commiſſioners of the Conqueſt, nor by what authority they took upon them to interfere in the affairs of the iſland. The Biſhop replied, that if they had not been properly impowered, they doubtleſs would not have dared to ſit or act as a council; therefore conjured him to conſider the dignity of the

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members who compoſed that council: but all he could ſay had no weight with the Governor, who, with the Dean and ſome others, declared they would not receive Juan Rejon as Captain-general of the forces, without an expreſs order from the King. The Biſhop afterwards, having intimation that the Governor and Bermudas deſigned to arreſt Juan Rejon, diſſuaded him from that deſign, and promiſed to be anſwerable for his returning to Spain by the firſt ſhip that ſhould ſail.

MEAN time the Governor and Dean reſolved upon an expedition againſt the natives in the diſtrict of Tirarana, with the troops lately arrived from Spain under the command of Pedro Hernandez Cabron, with a detachment of thoſe who had firſt landed on the iſland. The Biſhop accompanying them, they embarked at Iſletes, and ſailed round to Tirarana, where they landed, but found no body to oppoſe them; for as ſoon as the Canarians obſerved the ſhips, they fled to the mountains. The Spaniards marched into the country in purſuit of them, plundering the villages as they went. In this expedition they collected a great booty, conſiſting of ſheep, barley, dried figs, &c. which they thought moſt prudent to put on board the ſhips, that they might not be encumbered in their march. A Canarian, who had turned Roman Catholic, and was then along with the Spaniards, adviſed the Commander, Cabron, not to ſtir from thence for two days, Becauſe, ſaid he, I am certain the Canarians are all gathered together to cut off our retreat; whereas if we remain in this place only two days, they muſt diſperſe themſelves, for want of ſubſiſtence. Cabron, not having experienced the valour and ſkill of the natives, anſwered, that he was not afraid of naked people; and ordered the troops to continue their march. As they were on their way towards the ſhips, they came to a ſteep rock, where the Canarians, according as the new proſelyte had foretold, waited for the return of the Spaniards,

whom they knew were obliged to paſs that way, ſuddenly ſetting up a great ſhout, fell upon, and routed them, killing twenty-ſix and wounding about one hundred. In the purſuit, they took a great quantity of arms, and made ſeveral priſoners. When the people who were to take care of the ſhips, ſaw their comrades flying towards the ſea-ſhore, they immediately ſent their boats to bring them off, and covered their retreat as well as they could, by firing their great guns upon the enemy. In this encounter the Commander, Cabron, received a wound in the head by a ſtone. He returned to Guiniguada, where he diſembarked his men, and obſerving how great diſcord ſtill prevailed between the Governor and Rejon, with the ſmall hopes there were of bringing them to a reconciliation, he ſailed back to Spain, taking Juan Rejon in the ſhip along with him.

CHAP. XIII.

Juan Rejon returns a ſecond time to Canaria, and what happened thereupon.

JUAN REJON had a relation at the court of Caſtille, named Don Ferdinando Rejon, a Knight of the order of St. Iago and Captain-general of the Artillery; by means of whoſe great influence at court he procured the King's commiſſion, appointing him Governor of Canaria, and Captain-general of the forces there, with full power to bring to trial the Governor Pedro de Algava. But the want of moderation in the exerciſe of ſuch an extenſive authority over his adverſary, at length proved his ruin. Immediately after receiving his orders from the Commiſſioners of the Conqueſt, he went to Cadiz, where, with the aſſiſtance of the Dean Juan Rejon, his relation, he hired a veſſel, on board of which he put thirty men in whom he could confide, and ſailed with

them for the iſland of Gran Canaria. The 2d of May, 1480, in the evening, he arrived at the port of Iſletes; but did not land till it was dark. The crew of the veſſel were previouſly inſtructed to let no one know of his being aboard, but to ſay that they were come with proviſions from Spain, in company with two other ſhips that had touched at Lancerota, which had troops and proviſions on board for Gran Canaria. This account paſſed very well, and the news of the arrival of a freſh ſupply cauſed a general joy. Juan Rejon ſent a truſty perſon on ſhore, ſecretly to the Standard-bearer, Don Alonzo Jaimes, his brother-in-law, and Don Eſtevan Perez de Cabitos, the Alcalde Major, to acquaint them of his arrival, and concert the meaſures to be taken thereupon. On the return of the meſſenger, Rejon landed, with his thirty men, and went privately to the houſe of the Alcalde Major, which was adjoining to the church.

Next day, while the Governor, Pedro de Algava, was in the church, hearing maſs, Juan Rejon, with his friends and thirty men, ruſhed in, crying out, God ſave the King! and immediately ſeized Pedro de Algava, whom they dragged out of the church, and confined in the tower in ſtrong irons, as he had formerly ſerved Juan Rejon. The Dean Bermudas was alſo ſeized and confined, together with ſome other ſuſpected perſons.

By this time there was a general tumult throughout the city, the friends of Pedro de Algava having taken arms; but Juan Rejon giving his commiſſion into the hands of the Town-clerk, who read it aloud, the people were appeaſed, and retired every man to his own houſe. Pedro de Algava was detained in cloſe confinement from the 3d of May to Whitſunday, in which time Juan Rejon, aſſiſted by Eſtevan Perez de Cabitos, was employed in drawing up the charge againſt him; which was, that he carried on a pri-

vate correſpondence with the King of Portugal, to whom he had ſold and engaged to deliver up the iſland, having actually received part of the money. On the trial, the witneſſes brought to ſupport the charge were people of no repute or character; nevertheleſs he was found guilty, and condemned to loſe his head. On the day fixed for the execution of his ſentence, on the ſound of a trumpet, the unfortunate Algava was brought forth to the ſquare or parade of St. Anthony, in the city of Palmas, where, after his crime had been proclaimed, in great form by the public Crier, he was beheaded according to his ſentence.

It is ſaid, that all the perſons concerned in this proſecution periſhed by violent deaths; ſome by the hands of the Canarians, ſome by the Guanches of Tenerife, and others by the Moors in Barbary. Such was the end of the Governor Pedro Algava, who certainly was the cauſe of his own untimely fate, by his unjuſt and cruel treatment of Juan Rejon; his refuſing to admit him as Captain-general of the troops, when he was ſent from Spain as ſuch by the Commiſſioners of the Conqueſt, was a mean evaſion, unworthy the character of a Gentleman. On the other hand, as to Juan Rejon, if Pedro Algava was guilty of the crime laid to his charge, he would have acted a better part had he ſent him priſoner to Spain; for it is unbecoming a man of a generous or noble ſpirit to order the execution of his declared enemy. When this affair was tranſacted, Don Juan de Frias, the Biſhop, was abſent, having gone to take poſſeſſion of his biſhopric of Rubicon in Lancerota, and to procure proviſions for the forces in Gran Canaria.

The Dean Bermudas and others were tried, and being found guilty of mutiny, and of raiſing diſturbances among the troops, were baniſhed the iſland, and put on board a bark bound to Gomera.

Gomera. Some writers ſay, that Juan Rejon prevailed with the maſter of the bark to put them on ſhore in a part of Gomera where the natives were in rebellion againſt Hernand Peraza, ſon of Diego de Herrera, and to acquaint them that theſe people were friends of Hernan Peraza; but this wants proof. The bark firſt touched at the port of Rubicon, in Lancerota, where they all went on ſhore, and were kindly received by Diego de Herrera and Donna Ignes Peraza his wife.

CHAP. XIV.

A Deſign of the Canarians to deſtroy eighty Europeans: Pedro de Vera arrives at Gran Canaria.

WHILE the Spaniards were thus ſpending their time in diſputes and quarrels among themſelves, and neglected the more eſſential buſineſs of the conqueſt of Canaria, Doramas, Guanarteme of Telde, with the Faycag and Gayres, aſſembled to conſider what was to be done with their priſoners, who began to give them ſome uneaſineſs, as well on account of their numbers as the difficulty of guarding them and finding wherewithal to ſubſiſt them, for proviſions became daily more and more ſcarce in the iſland, by means of the frequent inroads of the Spaniards, who deſtroyed their corn, and carried off their cattle. The reſult of this council was an agreement to put their captives to death; and to that end every perſon was required to bring his priſoner to a place appointed. When they were all brought thither, they were bound, tied to a ſtake, and the fuel was put round them; but as the fire was about to be kindled, a woman came running towards the place in great haſte, calling out aloud not to kindle the fire. It is reported, that this woman was held in great reputation among the natives, holding the rank of Lady Abbeſs,

Abbeſs, or chief of the Magadores, or religious women. She had a ſon preſent, who was a Gayre, and who had brought his priſoner there with the reſt; to him ſhe declared, that ſhe was ordered by Acoran to warn him to have no hand in the death of the Spaniards, otherwiſe ſome dreadful affliction would certainly befal him. As the Canarians were very ſuperſtitious, and gave great credit to the predictions of religious people, the Gayre, her ſon, immediately ſet his priſoner at liberty; which when the reſt ſaw, they followed his example, and thus the Spaniards were releaſed, the Canarians telling them at the ſame time to remember the kindneſs they had ſhewn them. My author adds, that the Gayre, the ſon of the religious woman, was ſecretly a Roman Catholic; and that he had a ſiſter, who, after the conqueſt of the iſland, was married to one Maſon Betancour, and that from this marriage are deſcended the Betancours of Galdar: he had alſo a brother, named Autindara, from whom are deſcended the family of Cabrejas in Canaria.

But to return to Juan Rejon: He being now avenged of his enemies, began to turn his thoughts towards completing the conqueſt of the iſland, and with that view determined to make an inroad into the diſtrict of Tamaraſeyte. On his march towards that place, from the mountains he diſcovered a ſhip ſtanding in for the iſland, which induced him to return back to the city of Palmas. This ſhip came with a new Governor and Captain-general of the forces; for the King, Don Ferdinando, being informed of the diſcord among the officers employed in that buſineſs, thought proper to ſend Pedro de Vera to Canaria, as a perſon in whom he could confide, and whom he judged to be poſſeſſed of every qualification neceſſary in a civil or military officer. When Pedro received the commiſſion, he went directly to the Commiſſioners of the Conqueſt at Seville, to receive their inſtructions likewiſe,

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and from thence to Xeres de la Frontera, where he directed his friends and relations to furnish every thing neceſſary for the expedition he was going upon, in caſe the King's officers ſhould prove dilatory in diſpatching them. Then providing ſome men and horſes, he embarked with them in the before-mentioned ſhip at Cadiz, leaving directions with his ſon, Ferdinando de Vera, to load two ſhips with troops, proviſion, and ammunition, and to follow with all expedition. He then ſet ſail, and arrived at the port of Ifletes on the 18th of Auguſt 1480, where he immediately gave notice of his arrival with the reinforcement of troops and proviſions, and of his having left two other ſhips at Cadiz loading for the iſland. This news gave great ſatisfaction to all but Juan Rejon and the Alcalde Major, who had reaſon to fear being called to an account for the ſeverity of their proceedings againſt Pedro de Algava. Nevertheleſs, they went to receive him with an appearance of chearfulneſs, as the beſt way of concealing their apprehenſions. Juan Rejon lodged the Governor in his own apartments, which were in the caſtle as it was called, and went himſelf to another houſe, notwithſtanding all that Pedro de Vera could ſay to induce him to continue under the ſame roof with him; and immediately declared publicly his intention of returning to Spain in the ſame ſhip which had brought over Pedro de Vera, in order to give an account of his conduct in Canaria. When de Vera underſtood this, he told him that the veſſel was very leaky, and otherwiſe unfit for his reception, and that the others, expected from Cadiz, were not only very commodious, but alſo new and ſtrong, and ſhould be at his ſervice. Beſides, he pretended, that being ſo lately come to the iſland, he ſtood in need of his advice, as an experienced leader, in the buſineſs of the conqueſt, and one capable of giving him inſight into many particulars which might prove of ſervice to the intereſt of their Catholic Majeſties. With ſuch ſpecious arguments he prevailed with him to remain until the

the arrival of the two ſhips, on board of which were his two ſons. When they arrived at the port of Iſletes, Pedro de Vera ſent them orders not to come aſhore until they received notice from him: and the next day, accompanied by Juan Rejon and many of the officers, he went on board the ſhips, as he pretended, to ſhew Juan Rejon that in which he was to embark for Spain; but when they were about to return on ſhore, Pedro de Vera told that General and the Alcalde Major, that they were his priſoners, by order of their Catholic Majeſties: upon which they ſurrendered themſelves without any diſturbance, and were brought to trial with all expedition. The conſequence of which was, that they were ſent priſoners to Spain, in one of the ſaid ſhips, the proceedings againſt them being ſealed up and ſent along with them. When Juan Rejon arrived at Caſtille, he ſoon procured his releaſement by means of his relation the General of the Artillery, there being no one of the party of Pedro de Algava then at court to oppoſe his intereſt there; ſo that he was not only ſet at liberty, but ſoon after obtained the command of ſome troops deſtined for the conqueſt of the iſland of Palma.

BEFORE Pedro de Vera's arrival at Canaria, the Dean, Juan Bermudas, died at Lancerota of mere chagrin and vexation.

CHAP. XV.

Pedro de Vera makes an Inroad; the Death of Doramas, &c.

THE new Governor, after having ſent Juan Rejon, to Spain, was deſirous to take a view of the country; and accordingly, taking with him the horſe and ſome infantry, marched to Arucas, where there was at that time a party of Canarians, being the tribe commanded by the valiant Doramas; who, when

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they ſaw the Spaniards approaching, retreated to a mountain near the ſea, which now bears the name of Doramas. The Spaniards ſtill advancing, Doramas ſent a meſſenger to challenge any one of them to ſingle combat, and deſired that the champion who ſhould accept it might advance. Pedro de Vera would have gone to meet him, but was diſſuaded by the officers, who repreſented to him the damage the King's affairs might ſuſtain if any accident befel him. There was among the cavalry a Gentleman named Juan de Hoces, who accepted the challenge, and obtained leave from the General to engage the Canarian. When Doramas ſaw him approaching, he drew near and threw a ſuſmago, or dart, with ſuch force that it went through the Spaniard's target and coat of mail, and pierced his heart, ſo that he dropt down dead in the view of both armies. Pedro de Vera, though exceedingly grieved at this diſaſter, was in nowiſe daunted by the fate of his officer, but advanced ſingly with great compoſure to try his ſtrength with this formidable champion. Doramas with pleaſure perceived the General coming towards him, as knowing who he was, and hoping ſoon to ſend him after his countryman; ſo taking aim with a dart, he let fly at him: but the wary General receiving it on one ſide of his ſhield, it flew off obliquely, and paſſed clear of his body. Doramas then drew nearer, and threw another dart with more force than the former, which de Vera likewiſe avoided, by bowing himſelf and letting it paſs over him; then ſpurring his horſe, he cloſed in with Doramas before he had time to take another aim, and driving full at him with his lance, ſtruck him on the ſide with ſuch force, that he fell to the ground: he was preparing to ſecond his blow, when Doramas waved his hand as a ſignal that he ſurrendered himſelf priſoner. The natives beholding the fall of their chief, and thinking he was killed, immediately fell with fury on the Spaniards to avenge his death; ſo that an obſtinate conflict enſued, in which many of the Canarians

were killed, and the reſt at length obliged to retreat to the mountain. Doramas, who was much wounded, deſired to be converted and baptized; upon which great care was taken of him, but in vain, for before the army reached Palmas, the ſigns of death appeared on him; ſo that they baptized him on the ſpot, Pedro de Vedra ſtanding godfather. Immediately after the ceremony he expired, and was interred on the top of a mountain: a circle or wall of ſtones was raiſed round his grave, with a crucifix in the centre. Some Canarians were preſent at the funeral, who had voluntarily ſurrendered themſelves priſoners, in order to attend their chief Doramas. Pedro de Vera, among other things he did at that time, fitted out two veſſels, to go, as he pretended, upon an expedition againſt the Guanches of Tenerife; and by fair ſpeeches and large promiſes prevailed on two hundred of the ſubjected Canarians to embark on board them; but his real deſign was to ſend them all to Spain, being ſuſpicious that they gave intelligence to the enemy of his ſchemes, and for that reaſon was deſirous to have them out of his way. Accordingly the ſhips ſailed for Spain; but as the Canarians loſt ſight of the Pike of Tenerife (which, viewed from Gran Canaria, by its immenſe height, ſeems almoſt cloſe to it), they ſuſpected the real deſtination of the ſhips, and threatened to throw every Spaniard overboard, if they did not immediately return to Canaria. The Spaniards, dreading the execution of their threats, put into Lancerota, which was the neareſt land, where they were received in a friendly manner by Diego de Herrera, who interſperſed the Canarians among the natives of the place, and provided lodging and entertainment for them. They remained in Lancerota ſome time, and were afterwards ſent over to Barbary, to ſuccour the caſtle of Agader Aguer, or Santa Cruz, where they almoſt all periſhed. When the news of their being in Lancerota came to be known to the Canarians that were in the city of Palmas, they were ſo greatly

offended, that they left the Spaniards, and joined their countrymen in the mountains, from whence they renewed the war with redoubled vigour.

CHAP. XVI.

The Spaniards build a Fort at Gaete.

THE Spaniards had by this time made themſelves maſters of all the low grounds near the ſea; the Canarians not daring to venture down into the plains, for fear of being made priſoners by the ſmall parties of horſe ſcattered about the iſland, but were obliged to remain in the mountains and in the plains ſurrounded by them, the paſſes to which they fortified and guarded.

PEDRO DE VERA, finding that he could not force theſe paſſes, determined to build a fort on the other ſide of the iſland, in the neighbourhood of the mountains and lurking-places of the natives, from whence he might make incurſions againſt them, and be always ſecure of a retreat in caſe of being worſted.

ACCORDINGLY, taking two ſhips well manned, he ſailed round the iſland, and landed at a place called Gaete, which he found very commodious for his purpoſe, as it was well watered and abounded with fig-trees. He therefore immediately ſet about building a ſmall fort of ſtone and lime, which was finiſhed in the ſpace of two months. Then leaving a garriſon of thirty men in it, commanded by one Alonzo Hernandez de Lugo, an experienced ſoldier, he returned to the city of Palmas.

SOON after, he ſent part of his troops towards Tirarara, to diſlodge ſome Canarians who had fortified themſelves in a ſteep and

hollow pass on that road. The Spaniards, knowing their superior force, and elated by their late victory, marched boldly forward, and without hesitation began to ascend the steep; but the Canarians defended themselves so well, by throwing stones and tumbling down loose fragments of rocks upon the enemy, that they obliged them to retreat, with the loss of twenty-five men killed, and a great number wounded. Just after this repulse, Pedro de Vera came up with his men, and seeing the Spaniards so roughly handled, determined to revenge their loss, and immediately marched to attack the pass, which he forced, obliging the natives to retreat, who probably were not on their guard against this second attack, not expecting the Spaniards to return so soon after their defeat. Among the chief men of the Canarians was Ventagoya, one of the Gayres of the district of Galdar, an enterprising and valiant man, who came to Palmas on pretence of being converted and baptized. He continued a few days there, carefully observing every thing, especially the fortifications of the town, the nature of the Spanish discipline, and their manner of placing the guards and centinels. When he thought he had made himself sufficiently master of these things, he returned to his companions in the mountains, from whence he made frequent sallies in the night-time, and did the Spaniards considerable damage, by killing their guards, and making prisoners of those whom necessity obliged to go a-fishing or gathering orchilla. He then assembled a great number of his countrymen, to whom he proposed to storm the city of Palmas in the night, and so cut off the Spaniards at one blow. This proposal met with general approbation, and it was resolved to carry it into execution. The manner agreed on was as follows: they were to surround the city in the night, but the main attack was to be directed to that part which faced the sea, as the Spaniards thought themselves most secure from that quarter. A small party was to begin the first

firſt attack on the land-ſide, in order to alarm the garriſon and draw their whole force that way, by which means the ſide towards the ſea would be left expoſed. Their ſcheme was certainly well planned: but it did not meet with the ſucceſs they expected; for thoſe who were to make the attack on the land-ſide, not beginning at the time agreed on, and the troops who were lying in wait by the ſea-ſide, hearing a noiſe in the town, imagined the attaek already begun, and ruſhing out of their hiding-places, mounted the walls, the valiant Ventagoya leading them on. Upon this the guard and the whole garriſon being alarmed, defended the place with great reſolution. The Canarians, regardleſs of death, fell in great numbers, as did alſo many of the Spaniards; but at length the natives were repulſed. Pedro de Vera, fearing an ambuſh, durſt not venture beyond the trenches in purſuit of them, contenting himſelf with ordering the whole garriſon to remain under arms, leſt the Canarians ſhould return the next night and renew the attack, whoſe deſperate valour he had already dearly experienced. Some time after this, Ventagoya, having contrived a ſort of ſcaling-ladder, came by night to the city, attended only by one of his friends, and ſcaled the wall without being perceived, leaving his comrade on the out-ſide to watch. He then went to a place where he knew horſes were kept, killed the centinel, who was aſleep, and two horſes of Pedro de Vera's. Not being able to do more miſchief without being diſcovered, he returned by the way he entered; but in his retreat was perceived by a centinel, who ſeeing a man going over the wall, threw a ſtone at him, which ſtunned Ventagoy ſo that he fell into the ditch. The centinel hearing no more noiſe after his fall, and believing he was ſome ſoldier belonging to the garriſon, who wanted to ſlip away privately to go a-fiſhing, was afraid he had killed him, and therefore did not alarm the guard, but remained quiet on his poſt. It ſeems that, ſome time before this, Pedro had given orders that no ſoldier

dier ſhould go out of the city in the night, on pain of death. Ventagoya's comrade, who was waiting without, when he heard the noiſe of his fall, fearing an alarm, durſt not venture into the ditch; but in a ſhort time after, finding all quiet, he went in, helped him out, with great ſilence, and then they went off together; though Ventagoya was greatly hurt by the blow he received.

CHAP. XVII.

Juan Rejon comes the fourth time to the Canary Iſlands.

JUAN REJON, as was ſaid before, having cleared his conduct with regard to Pedro de Algava, and obtained a commiſſion to make the conqueſt of the iſlands of Tenerife and Palma, ſailed from Cadiz with four ſhips, having on board three hundred men and twenty horſes; his wife and two of his young ſons accompanying him in this voyage. He put into Gran Canaria, to procure refreſhments and viſit his old acquaintance: however, he did not land there, but proceeded on his voyage to Palma. It is ſaid, that when Pedro de Vera heard of his arrival, he was greatly alarmed, fearing to ſuffer the ſame fate with Pedro de Algava, being conſcious that he had injured Rejon by the treacherous manner in which he had ſeized, and ſent him home priſoner. Therefore he ſent Alonzo Jaimes, Juan Rejon's brother-in-law, on board, to try to diſſuade him from landing, which he accompliſhed, and prevailed on him to proceed on his voyage, by hinting, that his landing would only be productive of commotions in the city, as Pedro de Vera was determined to oppoſe him by force, and alſo that it would greatly injure thoſe who were his well-wiſhers in the iſland. Theſe reaſons, together with the intreaties and tears of his wife, Donna Elvira de Soto-major, prevailed on him to depart. On his voyage, he was obliged,

liged, by ſtreſs of weather, to put into Gomera, where he and his family, with eight men, landed to refreſh themſelves after their fatigues. The Gomerans brought them what refreſhments the iſland afforded; but immediately diſpatched advice of their arrival to Hernand Peraza, who thereupon ſent ſome of his people to bring Juan Rejon before him; who refuſing to obey his orders, they attempted to compel him by force, when a ſcuffle enſued, in which he was killed. Hernand Peraza immediately publiſhed a manifeſto, to clear himſelf of having any hand in his death; and affirmed that he had only ſent people to bring him before him to give an account of his motives for landing on the iſland without his licence. He then made a viſit to Donna Elvira, to clear himſelf before her of the murder of her huſband, whom he cauſed to be interred in the moſt honourable place of the great chapel, and treated his widow and children with great tenderneſs and reſpect. Donna Elvira, however, ſeized the firſt opportunity to write to her brother, Don Alonzo Jaimes, in Gran Canaria, an account of all that had paſſed, intreating him to come with all ſpeed and take her out of the ſight of her huſband's murderer. He accordingly came, and reproached Hernand Peraza with baſely aſſaſſinating his brother, threatening him with his reſentment. But Peraza, with many imprecations on himſelf, aſſerted his innocence. From Gomera Don Alonzo ſet ſail, with his ſiſter, for Gran Canaria, where ſhe would not land; but was viſited aboard by the Governor and other officers of the city, who furniſhed her with ſuch refreſhments as the iſland afforded. She then departed for Spain, accompanied by her brother Don Alonzo Jaimes. All the people who came with Juan Rejon for the conqueſt of Palma, with the proviſions, were landed, and remained at Gran Canaria. When Donna Elvira arrived at Caſtille, ſhe appeared with her children before their Majeſties Don Ferdinando and Iſabella, imploring their compaſſion, and begging that juſtice might be executed

cuted upon Hernand Peraza for the murder of her husband, which she asserted he had before attempted, when Juan Rejon went to Lancerota, in quest of provisions for his Majesty's troops in Gran Canaria. The King and Queen were greatly moved with the distress of the widow and orphans of Juan Rejon, to the former of whom they assigned a pension of twenty thousand maravedis per annum, and gave her two houses in Seville for her residence. They were pleased also to order a judge to go over to the island of Gomera, there to make enquiry concerning her husband's murder, and to bring Hernand Peraza prisoner to Castille. When Donna Elvira came to Seville, she got intelligence that the judge had been bribed by the Duke of Medina Sidonia (who was a relation of Hernand Peraza), and that he remained at Port St. Mary, under pretence of being sick; upon which she applied again to their Majesties, who appointed another judge to go over with the same commission, which he executed, and brought Hernand Peraza prisoner to Castille, where he was detained some time; but being related to some of the best families in that kingdom, great application was made to their Majesties for his life, and also to the widow Donna Elvira. By means of these intercessions, he obtained his pardon, on condition of serving with some Gomerans in the reduction of Gran Canaria, until it was conquered, on pain of death in case of non-compliance. But the principal cause which procured him his pardon, was the following: there was at court at that time, one Donna Beatriz Bobadilla, a lady of extreme beauty, and one of the Queen's Maids of Honour, for whom the King was supposed to have a passion: now her Majesty thought she had found a good opportunity of getting rid of her rival from court in an honourable way, by marrying her to Hernand Peraza. This design she effected; and it is probable that on this account he obtained his pardon, on condition of serving in the conquest of Gran Canaria.

Canaria. After the nuptials were celebrated, he embarked for the Canary Islands, and arrived at Lancerota, where he and his fair spouse were kindly received by Diego de Herrera and Donna Ignes Peraza. They afterwards went to Gomera, where he raised a body of eighty of the natives, with whom he returned to Lancerota, where he raised a number more, amounting in the whole to one hundred and fifty men. With these and twelve horses he went to Gran Canaria, in order to fulfil the conditions of his pardon. On the first of February 1482, he landed at Gaete, where Pedro de Vera had built the fort, as before-mentioned, the garrison of which was commanded by Alonzo Fernandez de Lugo; from thence he wrote to Pedro de Vera, excusing himself for not first waiting upon him at Palmas, giving as his reason, that he had heard Don Alonzo Jaimes, brother to Donna Elvira, was in that city, to whom he did not chuse to give umbrage, and begged he might be allowed to remain where he was. This request was granted; and the Governor managed matters so as to bring about a reconciliation between him and Alonzo Jaimes.

CHAP. XVIII.

The Guanarteme of Galdar taken Prisoner.

A Few days after the arrival of Hernand Peraza, at Gaete, Pedro de Vera sent orders to him and Alonzo de Lugo to make an incursion upon the district of Galdar at a certain time, on which he himself was to make another from the city of Palmas, that so the natives might be divided, and obliged to defend themselves on both sides at once. Accordingly Pedro de Vera set out from Palmas and marched towards Galdar, by the way of Arucas, where he halted and remained all night; the same night Alonzo de Lugo and Hernand Peraza set out from Gaete towards Galdar, by the

way of Artenara, where they made a conſiderable booty, and killed ſeveral of the Canarians, but not without ſome loſs on their own ſide, as the enemy fought deſperately to ſave their flocks. Early in the morning Peraza's party entered the villages of Galdar, where they ſurpriſed and made priſoners the Guanarteme Guanache Semeden, and fifteen other Canarians, together with their wives and children, who had come from the mountains the night before to ſleep in their houſes, not ſuſpecting that the Spaniards were ſo near, for moſt of the natives were now obliged to retire in ſmall bodies. After this, Peraza and Lugo ſent to Pedro de Vera, who came and joined them with his party. They then divided the ſpoil, reſerving a fifth part for the King. After which Peraza returned with his troops to Gaete, as did Pedro de Vera with his men to Palmas, carrying with him the Guanarteme of Galdar, by whoſe means he hoped ſoon to become maſter of the iſland; and the more readily to effect this end, he thought proper to ſend him over to Spain to their Catholic Majeſties, together with four Gayres. He accordingly delivered them to the charge of one Miguel Moriſca, with orders to treat them well, and make every thing as agreeable to them as he could. He ſent alſo with them an interpreter, one Juan Major, who underſtood and ſpoke the Canarian language perfectly well. When they arrived in Spain, they were ſent to court, and preſented to the King and Queen, who gave them a moſt gracious reception. The Guanarteme took particular notice of every thing he ſaw there, being ſtruck with admiration at the wealth and power of the Spaniſh nation, and the ſplendor of its court; but above all, at the magnificence and ſolemn grandeur of the Romiſh worſhip: he fell on his knees before their Majeſties, deſiring to be baptized, and begged they would condeſcend to be his ſponſors; which requeſt they condeſcending to grant, he was accordingly baptized by the name of Ferdinando. The King gave orders to

entertain

entertain him ſplendidly, and granted him and his companions liberty to return to Canaria. Before their departure, he made them many preſents, exhorting them to uſe their utmoſt endeavours to convert their countrymen, and bring them under obedience to the crown of Spain; promiſing at the ſame time, that all thoſe who ſhould voluntarily ſubmit to his dominion, ſhould be protected by him in the full enjoyment of their liberties and effects.

The Guanarteme then begged his majeſty would beſtow on him the valley in Gran Canaria called Guayayedra, being a place abounding with fig-trees and with paſture for his flocks; which requeſt the King readily granted, and the Guanarteme expreſſed the moſt grateful ſenſe of that and the many other favours he had received at his hands.

Pedro de Vera had written to court, ſetting forth the abſolute neceſſity there was for ſending more troops and proviſions to the iſland, having loſt many men in the different attacks on the natives, by reaſon of the extreme ruggedneſs of the mountains to which they had retired. He alſo repreſented, that on account of the long war, the ground lay uncultivated, ſo that no proviſion was to be procured, excepting only a few ſheep and goats, which his people ſometimes took from the natives, in their different incurſions againſt them, and at the utmoſt hazard of their lives. His Majeſty, taking this into conſideration, gave Miguel Moriſca orders to go to the mountains of Biſcay, and raiſe two hundred men with all poſſible diligence. With theſe recruits Miguel Moriſca embarked for Canaria, taking with him Guanache Semeden, Guanarteme of Galdar, the four Gayres, and Juan Major the interpreter, to whom and his heirs the King made a perpetual grant of the office of Alguazil Major of Gran Canaria; which office his deſcendants have long ſince loſt by their neglect and abuſe of it.

WHILE Miguel de Moriſca was at court, he begged that their Majeſties, would allow Hernand Peraza the liberty to return to his iſland of Gomera; which requeſt they were graciouſly pleaſed to grant.

CHAP. XIX.

The Holy Brotherhood of Andaluſia ſend Troops to Canaria.*

IMMEDIATELY after the departure of Miguel Moriſca with his two hundred Biſcayners (moſt of whom were bowmen) the King ſent orders to the Holy Brotherhood of Andaluſia to furniſh the Commiſſioners of the Conqueſt with two companies of Ginetes, or light-horſe, and a company of bowmen, in all one hundred and fifty foot and fifty-five horſe; which they put on board five ſhips at St. Lucar de Barameda. Theſe ſhips met with a ſtorm in their paſſage, which obliged them to put into Lancerota; where ſhe was loſt going into the harbour of Recife, but the crew were ſaved, and ſent from thence by Diego de Herrera to Canaria, where the other four arrived in ſafety, to the great ſatisfaction of the Spaniards who were on that iſland.

PEDRO DE VERA, now finding himſelf well ſupplied with men and proviſions, ſet out to attack the Canarians in the mountains. Theſe people, on the arrival of the Guanarteme of Galdar from Spain, were ſtruck with aſtoniſhment at the wonderful things he related to them concerning that country, and of the power of the Spaniards; for, in order to perſuade the Canarians to yield obedience to the King of Spain, the Guanarteme had gone to Galdar, where he aſſembled all the chiefs of the people, and repreſented to

* The Santa Hermandad, or Holy Brotherhood, was inſtituted in Spain in times of great confuſion, to ſuppreſs robbers.

them

them the power of the Spaniards, and how vain and imprudent it would be to attempt to hold out any longer againſt them: and that ſuch obſtinacy could only end in their deſtruction. Some were moved with his reaſons, and accordingly came and ſubmitted themſelves; but far the greateſt part refuſed to give ear to his advice, and proceeded to elect for their General the valiant Taſarte, and for their King the ſon of the late Guanaterme of Telde, but not till they had firſt offered the ſovereignty of the iſland to Don Ferdinando, late King of Galdar, whom they entreated to quit the party of the Spaniards, and take his chance with them. On his refuſing their offer, they reproached him with having abandoned his brethren, to ſide with a people guilty of breach of faith to thoſe who embraced their religion, and ſubmitted to them; alleging at the ſame time ſeveral inſtances of the Spaniſh perfidy, and among the reſt, that of Pedro de Vera's having trepanned the two hundred Canarians out of the iſland, under the pretence of ſending them to Tenerife, to fight againſt the Guanches. They told him, that as ſoon as the Spaniards ſhould have brought all the natives under ſubjection, they would behave to them juſt in the ſame manner; for "What confidence, ſaid they, can we repoſe in a people, who are not aſhamed to break their promiſes and engagements? As to us, rather than ſubmit, we will retire to the rugged mountains and inacceſſible parts of the iſland, whither we will drive our flocks; and by fortifying the paſſes, we ſhall be able to maintain our independence, and defend ourſelves to the laſt." Don Ferdinando, the Guanarteme, ſeeing their obſtinacy, returned to Palmas, and gave an account of what paſſed to Pedro de Vera, who thereupon reſolved immediately to attack the Canarians. He for that purpoſe gathered together all his troops, except thoſe which he left to garriſon the city of Palmas, and went to lay ſiege to the fortified paſs of Ventagoya, which he inveſted by blockade, and continued before it

fifteen

fifteen days, imagining he ſhould oblige the natives, who were ſhut up there with their wives and children, to ſurrender or periſh by hunger; but in this he was miſtaken, for they had with them proviſions for ſome months. When he underſtood this, he marched againſt the paſs, in order to force it ſword in hand, but was vigorouſly repulſed by the natives, with the loſs of eight men, and ſeveral wounded; for as ſoon as they perceived him approaching, they tumbled down huge ſtones from the precipices upon him and his people, and threw ſuch a ſhower of ſtones and darts, that they were glad to retreat. Deſpairing of ſucceſs, he moved off towards Tirarano and Acayro, where he took a great quantity of cattle. From thence he marched againſt another natural fortreſs, called Titana, a place of great ſtrength, which ſome of the natives, who had retired thither, had rendered ſtill ſtronger by art, and where they thought themſelves perfectly ſecure, therefore were careleſs, and kept no look out to obſerve the enemy's motions. But Pedro de Vera and his troops, joined by ſome of the converted natives, came ſuddenly upon them, killed twenty of the Canarians, ſurprized and ſeized the fortreſs, together with all the proviſions therein. However, as ſoon as the natives found that the Spaniards had deſerted Titana after plundering it, they returned thither, fortified it anew, and took care to keep a better look-out than they had done before. Pedro de Vera proceeded next to a ſtrong hold called Aradar, ſituated about a gun-ſhot up from the bottom of an hill. It was ſurrounded by ſteep rocks, having only one narrow paſs that led to a natural gallery above, which went round the mountain; above that gallery was another row of ſteep precipices, having a narrow path leading to the top of the mountain, which was level, and had a ſpring of excellent water. Thither ſome of the Canarians retired for ſecurity, with their children and effects. The Spaniards forced this place alſo, taking many priſoners, with much cattle, and killing thoſe who

defended

defended the paſſes: two women, to avoid falling into the enemy's hands, threw themſelves down from a precipice, and were daſhed in pieces; the precipice has been ever ſince named Riſco de las Mugeres, i. e. the Women's Rock. From thence the Spaniards proceeded to another hold called Fataga, which they forced alſo. The natives who followed Taſarte, obſerving the force of the Spaniards to increaſe daily, and that their ſteep and rugged precipices could not ſecure them from the approaches of the enemy, took the counſel of Don Ferdinando of Galdar, and ſubmitted to Pedro de Vera; among theſe were the Faycag, uncle of Don Ferdinando. The valiant Taſarte however did not follow the example of his countrymen, but ſeeing himſelf deſerted, and that none of his tribe were willing to ſtand by him and make head againſt the Spaniards, he reſolved to die rather than ſubmit, and accordingly went to the top of a ſteep precipice, where calling out aloud, Atirtiſma! Atirtiſma! (which was the manner in which the Canarians invoked God) he threw himſelf headlong down, and periſhed.

Pedro de Vera ſtill continued his progreſs, hunting the diſtreſſed Canarians from their ſeveral caverns and hiding-places, until he came to a ſtrong hold called Ajodar, where moſt of them were gathered together, with their wives and children, reſolved to defend themſelves to the laſt extremity, and to throw themſelves over the precipices rather than ſubmit to their enemy. The Governor and all the officers, with the Guanarteme of Galdar, were of opinion, that it would be beſt to make the attack on that ſide next the ſea. Accordingly he ſent moſt of the troops that way, with directions to the officer who commanded them, not to begin the attack till ſuch time as he ſhould ſend him orders, intending to ſtorm the place on both ſides at once. But this officer (Miguel de Moriſca) and the Biſcayners who were with him,

him, being animated with a desire of revenge for the loss sustained at Ventagoya, did not adhere to the directions given them by Pedro de Vera, thinking they were dictated by cowardice or overcaution, and began boldly to climb the rocks, until they arrived at the first station, where they found no one to dispute the passage against them. The Canarians, having all this time been reconnoitring their motions, suffered them to proceed unmolested until they had all entered the first pass; when on a sudden giving a great shout, they tumbled down an immense quantity of huge stone upon them from the adjacent heights. The Spaniards, unable to resist this unexpected attack, sought their safety by flight, but in vain, for the pass by which they had ascended was so very narrow and steep, that they could only crawl down one by one on all fours: and now a most dreadful carnage of the fugitives ensued, Miguel Morisca and most of the Biscayners being slaughtered by the natives. But Pedro de Vera, coming up on the other side, prevented their total destruction; and Don Ferdinando of Galdar, whom the natives still respected, prevailed on them to spare many of their lives.

The number of the natives assembled at Ajodar, at the time they were attacked by the Spaniards, is said to have been about three hundred. After this defeat, the severest the Spaniards had ever experienced since their first attempting the conquest of the island, Pedro de Vera retired to Palmas, to take care of his wounded, of which there was a great number, and above fifty were left dead upon the spot.

CHAP.

CHAP. XX.

The Sequel of the Conqueſt.

PEDRO DE VERA, after having made ſome ſtay at Palmas, to refreſh his troops and recover thoſe that were wounded, muſtered all his forces, conſiſting of Caſtillians, the natives of Lancerota, Fuertaventura, and the other iſlands, with the Companies of the Holy Brotherhood, as alſo ſome of the reduced Canarians, amounting in the whole to about a thouſand men. Theſe he completely furniſhed with arms and all other neceſſaries, determining to make an end of the conqueſt before he returned to Palmas.

FINDING by his ſpies, that all the Canarians were aſſembled at Anſite, a place deemed impregnable, together with their wives and children, he marched thither, and pitched his camp at the bottom of the mountain. Don Ferdinando of Galdar, knowing that his countrymen were determined to die rather than ſurrender to the Spaniards, went, with the conſent of the Governor, to try what he could do with them by the means of perſuaſion. So ſoon as they beheld their old Guanarteme, they crowded about him with loud acclamations, and every one preſent wept a long time before they were able to utter a word: the Guanarteme wept alſo in ſympathy, and obſerved a profound ſilence. The number of the natives then aſſembled was about ſix hundred fighting men, and a thouſand women and children, among whom were all the nobles, with the Faycag, and the young Guanarteme of Telde. This youth was on the point of being married to the King of Galdar's daughter, then preſent, by which marriage he purpoſed to make himſelf King of the whole iſland. After their grief

began to find vent in words, Don Ferdinando, in an eloquent ſpeech, accompanied with tears, conjured them to have compaſſion on their wives and children, and to lay aſide all thoughts of reſiſtance, which would only end in their own deſtruction; adding, that he would take upon him to be anſwerable for the Spaniards, that they ſhould treat them well; protect them in the poſſeſſion of their liberties and effects; and that eſpecial regard ſhould be had to the rank and dignity of the nobles, which ſhould in nowiſe ſuffer. With theſe and the like ſoothing ſpeeches, he at length prevailed on the natives to ſurrender, which they did by throwing down their arms, and at the ſame time ſetting up a diſmal howling and crying. The young Guanarteme of Telde, ſeeing his hopes thus blaſted, went to the brow of a precipice, accompanied by the old Faycag, where embracing each other, and calling out Atirtiſma! they threw themſelves down and periſhed together. When the tumult and weeping were a little ſubſided, Don Ferdinando brought the Canarians down to the camp (among whom was his own daughter Teneſhoia) and preſented them to Pedro de Vera, by whom they were courteouſly received and entertained: he felt no ſmall ſatisfaction to ſee the natives ſo eaſily brought in, being ſenſible, that, if they had reſolved not to hearken to the perſuaſions of Don Ferdinando to ſurrender, he could not have made himſelf maſter of the place without much bloodſhed. The Biſhop, Don Juan de Frias, who was then preſent, having a few days before arrived from Lancerota, ſung Te Deum on the occaſion. This event happened on the 29th of April, 1483, being ſeventy-ſeven years after the firſt attempt upon the iſland by John de Betancour.

CHAP.

CHAP. XXI.

Conſequences of the Surrender of Anſite.

THE day of the ſurrender of Anſite is held annually as a great feſtival throughout the iſland of Canaria, by a ſolemn proceſſion, in which is carried the ſtandard that was then in the camp, it being depoſited in the church of St. Anna, patroneſs of the iſland and mother of the Virgin. Don Ferdinando's daughter Teneſhoia was baptized by the name of Donna Catherina, and married to Don Ferdinando de Guzman, ſon of Alonzo Guzman, nephew to Ferdinand Perez, Lord of Vatres and Alcubillette, in the Kingdom of Toledo; of which marriage are deſcended the Guzmans of Galdar, in Canaria. Don Ferdinando of Galdar had another daughter, named Tenaguan, who was married to a perſon of the name of Betancour, a ſon of one of the Norman Betancours by a daughter of the King of Lancerota. Ferdinando himſelf was afterwards killed by the Guanches, in an expedition to Tenerife. When the troops returned from the conqueſt to the city of Palmas, the Standard-bearer, Don Alonzo Jaimes de Sotomajor, aſcended the tower, and, waving the ſtandard, called out three times, "Canaria, Canaria, the Gran Canaria, now belongs to their high and moſt potent Majeſties, Don Ferdinando and Donna Iſabella, King and Queen of Caſtille and Leon." The iſland thus happily reduced, the Governor ſent back to Spain what troops were remaining of thoſe which had been ſent out to him by the Holy Brotherhood; with them went many officers and gentlemen, who did not chuſe to ſettle in the iſland, but were rather deſirous to ſerve in the conqueſt of Granada. Pedro de Vera ſent advice by them to their Majeſties of the entire reduction of the iſland, at the ſame time recom-

mending thoſe who had ſerved faithfully in the war, to the royal favour; and alſo requeſting that people might be ſent over to inhabit the iſland. The news gave the King entire ſatisfaction; he immediately ordered great part of the lands in Canaria to be diſtributed among the ſoldiers, according to their rank and merit; and granted extraordinary privileges and immunities to thoſe that went to ſettle in the iſland, who, for the moſt part, were people from the province of Andaluſia, particularly from the county of Niebla. He ordered a number of fruit-trees, plants, and ſugar-canes to be ſent to Canaria, from the iſland of Madeira, which throve and multiplied there exceedingly, the ſoil and climate being extremely well adapted to the growth of almoſt every kind of vegetable. The biſhop and Governor diſtributed the children of the Canarians of both ſexes amongſt the Spaniards, to be inſtructed in the faith and doctrine of the church of Rome; and, to avoid ſcandal, the girls were committed to the charge of the married women, and the boys to the unmarried men.

AGREEABLE to their Majeſties inſtructions, the Governor, Pedro de Vera, choſe from among the gentry twelve Regidores*, to govern the iſland in civil matters, with a Secretary, Alguazil Major, Under-clerks, and Alguazils, with other civil officers: theſe were called the Cavildo. The Biſhop, Don Juan de Frias, earneſtly deſired to have his ſee removed from Rubicon, in Lancerota, to the city of Palmas, which he obtained ſome years after, in the pontificate of Pope Innocent VIII, to the great

* The twelve Regidores were Pedro Garcia de St. Domingo, Fernando del Prado, Diego de Sorita, Franciſco de Torquemada, Franciſco de Eſpinoſa, Martin de Eſcalante, Alonzo Jaimes de Sotomajor, Pedro de Vurgos the Standard-bearer, Juan de Severio, Juan Malfuente, Juan de Majorga, and Diego Miguel; all of whom were employed in the conqueſt. The office of Regidore is much the ſame as that of the Twenty-four before mentioned.

ſatisfaction

satisfaction of Pedro de Vera and the rest of the inhabitants of Gran Canaria.

On the 20th of February, 1487, at Salamanca, this island was, with great solemnity, incorporated into the crown of Castille, with the title of Kingdom, and declared free from all pechos and alcavalas*. In the same year, Pope Innocent VIII gave the patronage of the bishopric of Canaria, with its benefices, to the King of Spain and his successors for ever.

In 1499, the King of Spain sent a body of laws and charters to Canaria, for the government of its inhabitants; and at the same time confirmed certain regulations which had been formerly made by the natives.

In 1515, the Emperor Charles V gave to the city of Palmas, the title of Noble and Royal City of Palmas: before that time it was called the town of Palmas.

CHAP. XXII.

Of the Death of Diego de Herrera.

Diego de Herrera, after having made divers incursions into the unconquered Canary Islands, as has been mentioned in the course of this history, besides many others on the coast of Barbary, adjacent to these islands, fell sick, and died in Fuertaventura, the 22d of June, 1485, aged seventy years and upwards: he was buried in the monastery of St. Buenaventura, which himself had founded. One Gonzalo Argote de Molina, one of the Twenty-four of Seville, and who was married to Donna Ju-

* Certain inland duties paid in Spain.

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ana de Ayala, daughter of Don Auguſtin Herrera, Marquis of Lancerota, cauſed the following inſcription to be placed on his tomb.

Here lies,
The noble Knight, DIEGO DE HERRERA,
Lord and Conqueror of the Seven Islands, the Kingdom of Gran Canaria,
and of the Narrow Sea of Barbary,
Thirteenth of the Order of St. Iago,
one of the Council to King Henry IV, and to their
Catholic Majeſties, Don Ferdinando and Donna Iſabella.
One of the Twenty-four of the City of Seville,
Founder of this Convent, and Son of the noble Pedro Garcia de Ferrera *
(Marſhal of Caſtille, Lord of the Village of Ampudia and of
the Houſe and Village of Ayala; Captain-general of the Sea-coaſt
of Guipiſcoa, one of the King's Council) by his Wife
Donna Maria de Ayala Sarmiento.
He ſubdued and made Vaſſals
Nine Kings of Tenerife,
and Two of Gran Canaria.
He carried his victorious Arms over to Barbary, where he led captive
many Moors.
In Africa he built the Caſtle of Mar Pequeno †, which he afterwards
defended againſt the Sheriff and his army.
He was at war with Three Nations at once,
Portugueze, Pagans, and Moors;
All whom he vanquiſhed without Aſſiſtance from any Crowned Head.
He married Donna Ignes Peraza de las Caſas, Heireſs of theſe Iſlands.

* Or Herrera; F and H in Spaniſh being often uſed indifferently at the beginning of a word.

† Mar Pequeno, i. e. Little or Narrow Sea; ſo called becauſe that Caſtle was built upon the coaſt of the narrow ſea or channel which ſeparates Lancerota and Fuertaventura from the Coaſt of Africa.

How

How far Diego de Herrera deſerved this pompous epitaph, the reader may judge by what he has ſeen of his atchievements in the courſe of this hiſtory. He left behind him three ſons and two daughters, namely, Pedro García de Herrera, Sancho Herrera, and Hernand Peraza; the daughters were Donna Maria de Ayala, who was married to Diego de Sylva, Count of Pontalegre, in Portugal; and Donna Conſtanzo Sarmiento, married to Pedro Hernandez de Sayavedra, Marſhal of Sahara. Some time before his death, he divided his eſtate on the iſlands between Sancho Herrera and Hernand Peraza.

To Hernand Peraza, who was his favourite, he left the iſlands Gomera and Hierro. This man was ſucceeded by a ſon which he had by his wife Donna Beatriz Bobadilla, named Guillen Peraza de Ayala, and ſtiled Count of Gomera. He ſold the two iſlands for ſeven thouſand ducats to his own ſon Don Diego de Ayala: he died in 1567, and his ſon in 1586.

To his ſon Sancho Herrera he bequeathed a certain portion of the rent and juriſdiction of the iſlands Lancerota and Fuertaventura, with the uninhabited iſlands of Alegranza, Lobos, and Santa Clara, together with ſome lands in Spain. One of his deſcendants, named Auguſtin Herrera, was ſent by Philip II, with three hundred men to the iſland of Madeira*, as Captain-general thereof, with the title of Count. For his ſervices there, he was created Marquis of Lancerota, in the year 1582; he died in 1586, and was ſucceeded by his ſon, alſo called Auguſtin Herrera.

* Philip II of Spain reduced Portugal, with all its dependencies, in ſubjection to the crown of Spain, and among the reſt the iſland of Madeira. I ſuppoſe this Auguſtin Herrera was ſent, with the three hundred men above-mentioned, to take poſſeſſion of it. I imagine it was his ſon whom the Earl of Cumberland intended to ſurprize in the year 1596.

CHAP. XXIII.

Pedro de Vera goes to the Iſland of Gomera.

WHILE Pedro de Vera was governing Gran Canaria in peace, to the ſatisfaction of the inhabitants, and enjoying the fruit of his labours in the conqueſt, he received letters from Lancerota, from Donna Ignes Peraza, widow of Diego de Herrera, informing him that her ſon, Hernand Peraza, was in great danger at Gomera, the natives there having rebelled againſt him. She entreated his aſſiſtance to quell them, and at the ſame time ſent ſome veſſels and troops to join thoſe he might be pleaſed to order from Gran Canaria.

PEDRO DE VERA immediately gathered what men he could ſpare, embarked them on board two veſſels that were in the port of Iſletes and thoſe from Fuertaventura, and ſailed for Gomera, where he found Hernand Peraza beſieged in a tower by the natives; who, when they ſaw the ſhips, raiſed the ſiege, and took refuge in a ſtrong place in the mountains. Pedro de Vera went in purſuit of, and took them priſoners. Some of them he put to death for an example; the reſt he pardoned at the interceſſion of Hernand Peraza, but he carried two hundred of them to Gran Canaria, leaving Peraza and Donna Beatriz Bobadilla, much pleaſed with his conduct. After his departure, Hernand Peraza began to treat the natives with great rigour, friends as well as foes: and not content with the charms of his beautiful wife, Donna Beatriz Bobadilla, he became enamoured of a handſome Gomeran girl, who lived in a cave in the diſtrict of Guahedun, near to which he had ſome corn-fields. When the natives underſtood this, they concerted with the girl how they might

ſeize

ſeize him. She accordingly made an appointment with Peraza, at a certain place, to which he came attended only by his Gentleman and Page, who had endeavoured all they could, but in vain, to diſſuade him from going. One Pablo Hapalupu, an old man, much reſpected by the natives, was at the head of the conſpiracy. It ſeems this man had ſome time before adviſed Hernand Peraza to uſe the Gomerans as his children, and not to treat them with ſeverity; which wholeſome counſel ſo offended the Governor, that he ever after ſhewed a diſlike and ſuſpicion of him, inſomuch that Pablo imagined his life was in danger from the unlimited power with which he knew Peraza to be inveſted. Peraza found his miſtreſs in a cave, accompanied only by an old woman; he accordingly went in to her, ordering his Gentleman and Page to wait for him in another cave at a little diſtance. As ſoon as Hapalupu * and his confederates had notice of his being come, they haſtened thither; on their way they met a relation of the young woman's, called Hautacuperche, who was greatly offended at Peraza's intrigue with the damſel, and wanted only an opportunity to revenge the affront offered to his family. When he underſtood their deſign of ſeizing Peraza, he urged them to make all the expedition they could, and not to wait for Pablo, who was unable to keep pace with them; adding, that he would run before them to the mouth of the cave. When the girl heard the noiſe of people approaching the cave, ſhe told Peraza to put on his cloaths with all expedition, for that her relations were coming to take him. Upon which he ſlipped on a woman's garment, to diſguiſe himſelf, and came running out; but as he was making off, the old woman cried out, "That is the man running away in woman's cloaths, ſtop him! ſtop him!" When he heard her give the alarm, and found he was diſcovered, he returned in-

* My author ſays, this man's deſign was only to apprehend Peraza, but for what end he does not mention.

to the cave, ſaying, "If I am to be taken or killed, it ſhall not be in a woman's dreſs." So putting on his own cloaths and coat of mail, and taking his target and ſword, he came to the mouth of the cave. Hautacuperche was then ſtanding above, watching his coming out, armed with a wooden dart with a long ſpike in the head of it; when he ſaw Peraza, he darted his weapon down upon him, which entering between the joints of his armour, pierced his neck and went through the midſt of his body; ſo that he fell down dead on the ſpot: they alſo killed his Gentleman and Page. When the old man, Pablo Hapalupu, ſaw the Governor was killed, he wept bitterly, telling thoſe who were preſent, that their wives and children would rue the conſequences of this bloody day's work. The old man ſurvived this prophetic ſpeech but a few days. After the death of Hernand Peraza, the Gomerans, who were acceſſary to his murder, went to the mountains to acquaint their countrymen with what had been done, rejoicing and crying out in their language, "The Ganigo of Guahedun is broken!" The Ganigo was a ſort of earthen veſſel, out of which the natives, when met together to feaſt on public occaſions, uſed to eat victuals or drink milk; therefore, ſome of them (alluding to that cuſtom) when they ſaw crowds of people running to view the dead body of Hernand Peraza, ſaid that they went to drink milk out of the Ganigo of Guahedun.

Donna Beatriz Bobadilla found means to procure the dead body of her huſband, which ſhe immediately interred, and then in all haſte retired, with her children and the principal inhabitants of the town, into the caſtle at the port. They were ſcarcely entered the fortreſs, when it was ſurrounded and cloſely beſet by the Gomerans, who wanted either to kill or take Donna Beatriz priſoner. They blocked up the caſtle many days, and reduced thoſe that were ſhut up in it to very great ſtraits, although

they were ſecretly ſupplied with neceſſaries by ſome of the inhabitants of the town and by ſome of the natives of the diſtrict of Orone. The beſiegers attempted to force their way into the caſtle; but thoſe that were within kept them off with ſtones and arrows, with which they happened to be well provided. Hautacuperche was the moſt active among the aſſailants in carrying on the ſiege: he was ſo dexterous that he caught all the arrows ſhot at him with his hand as they flew. At length Alonzo de Campo ſent Antonio de la Pena to the top of the tower, to endeavour to decoy him to the bottom of it, near a loop-hole, from whence he might take aim at him with a croſs-bow. This artifice had the deſired effect, ſo that Alonzo de Campo ſhot him dead through the loop-hole with an arrow. When the natives ſaw the death of Hautacuperche, and knew that Donna Beatriz had ſent advice of the murder of her huſband to Pedro de Vera, they were afraid of his return to the iſland, and therefore raiſed the ſiege, retiring to a ſtrong inacceſſible place in the mountain. When advice of the murder came to Pedro de Vera, he muſtered four hundred men, embarked them on board ſix ſhips and barks, and ſailed with them to Gomera, where he found the beautiful widow in the caſtle, ſhe being afraid to venture out, although the ſiege was raiſed. Pedro de Vera, after the compliments of condolence, concerted meaſures with her for apprehending and puniſhing the murderers of her huſband.

The mutineers had ſhut themſelves up among the mountains, in a ſtrong natural fortreſs named Garagonohe, which could not be forced. Pedro de Vera, fearing leſt the reſt of the inhabitants of the iſland might oppoſe his deſigns, cauſed public proclamation to be made, commanding all the Gomerans, on pain of death, to come to the church, in order to be preſent at the funeral honours which were to be paid to the remains of Hernand Peraza.

They accordingly came on the appointed day, without fear, not being conſcious of having done any thing to incur the diſpleaſure of the Spaniards, and were all made priſoners.

THEN Pedro de Vera marched againſt thoſe who were in the ſtrong hold of Garagonohe, and at length enticed them, by fair words and promiſes, to ſurrender. He then brought them to the town at the port, where, notwithſtanding his promiſe that he would do them no harm, he condemned to death all thoſe of the diſtricts of Agane and Orone, who were above fifteen years of age. This unjuſt ſentence (for thoſe concerned in the murder were few) was executed with great rigour, ſome being hanged, others drowned, and others drawn aſunder by horſes. Not content with this ſeverity, he cauſed the hands and feet of many of the Gomerans to be cut off, and baniſhed others. A villain named Alonzo de Cota, who was carrying a number of the baniſhed in a ſhip to Lancerota, threw them overboard in the paſſage. The wives and children of thoſe who had been put to death were ſold for ſlaves. After this horrid maſſacre, Pedro de Vera returned to his government of Canaria. On his arrival there, from information which he had received at Gomera, that the natives of that iſland who lived in Canaria, had ſent to their countrymen in Gomera, exhorting them to murder Hernand Peraza, in caſe he ſhould attempt to maltreat or diſhonour their wives or daughters, affirming that they were reſolved to do the ſame by any one who ſhould offer ſuch an inſult to them or theirs in Canaria; on this information, I ſay, he cauſed all the Gomerans reſiding in Canaria to be ſeized in one night, amounting to about two hundred, men, women, and children: the men he put to death, and ſold the women and children for ſlaves.

WHEN the Biſhop, Don Juan de Frias, heard of theſe proceedings, he was greatly incenſed at the Governor for his barbarity: however,

however, he went, and calmly expoſtulated with him on the impropriety of ſelling Chriſtian children. The Governor replied, that they were not Chriſtians, but children of infidels, murderers of Hernand Peraza, and who would have murdered him alſo. To this the biſhop made anſwer, "As to you, you muſt at laſt appear before God, to anſwer for the bloody maſſacre of theſe people, the cry of whoſe innocent blood hath reached to heaven; but as for me, I will excommunicate all thoſe who have had or ſhall have any hand in ſending thoſe children out of the iſland." Upon this the Governor told him, that if he gave his tongue ſuch liberty or continued to talk to him in that ſtrain, he would clap a red-hot ſcull-cap on his head. Upon this the Biſhop returned home, much grieved at the Governor's behaviour to him, as well as at his inhuman treatment of the Gomerans. As ſoon as he conveniently could, he embarked for Spain, where he complained to their Majeſties of Caſtille againſt Pedro de Vera, for his unjuſt and cruel behaviour to the Gomerans.

THEIR Majeſties, Don Ferdinando and Donna Iſabella, ordered enquiry to be made into the cauſe of this complaint; which was accordingly done; and the Biſhop's accuſation appeared to be well grounded. Upon which the King gave orders to ſet all the Gomeran priſoners at liberty, and that thoſe who had bought them ſhould have a claim upon the ſellers for their money.

THE Biſhop, Don Juan de Frias, died ſoon after he had performed this good office for the Gomerans.

MY author does not mention the cauſe of the firſt inſurrection of the Gomerans againſt Hernand Peraza; but we may eaſily obſerve, by what has been already mentioned, that his oppreſſion occaſioned the ſecond; for the intimacy between the girl and Peraza:

raza was not with her conſent, otherwiſe ſhe would not have betrayed him into the hands of her relations; but he forced her to it by his abſolute power, which no one on the iſland durſt reſiſt. We might here compare the behaviour of John de Betancour and that of Pedro de Vera in ſimilar circumſtances, and obſerve the difference: for had the complaint made by Donna Beatriz to de Vera been made to John de Betancour, he would have told her, that her huſband had received the due reward of his actions, from men ſenſible of their injured honour. But people of narrow minds cannot conceive any other method of ruling thoſe whom they call barbarians than by down-right force and ſeverity.

PEDRO DE VERA, a ſhort time after was recalled from his government, which was partly owing to the complaints of the Biſhop, and partly to his being an experienced commander in mountainous countries, knowing well how to diſlodge an enemy from ſtrong inacceſſible places, like thoſe of Gran Canaria; and as the mountains of Granada, from which the King was deſirous to drive the Moors, are full of ſuch places, his Majeſty thought Pedro de Vera might be employed there to good purpoſe. With this view he ſent for him, received him graciouſly, and made him a Marſhal and Commiſſary of War in Granada, in which he acquired great reputation: but he took his being recalled much to heart, ſenſible that the Biſhop's complaints againſt him had been the real occaſion thereof.

PEDRO DE VERA had ſix ſons, one of whom, named Hernando de Vera, being diſguſted with their Majeſties, and blinded by paſſion, wrote ſome ſatirical verſes againſt them, which he ſhewed privately to ſome of his friends, who again handed them about to others, till at length they came to the ſight of the King and Queen,

Queen, who, on reading them, were ſo much irritated, that they ſent a judge to Xeres de la Frontera, where the real author of the libel reſided, in order to diſcover the writer. In conſequence of which enquiry, the Tiniente* of the town was convicted, and condemned to loſe his head in the market-place; which ſentence was accordingly put in execution: ſeveral other perſons in Xeres were baniſhed the kingdom on the ſame account. Hernando de Vera, having obſerved the ſtorm gathering ſome time before, fled to Portugal; but a great reward being offered for apprehending him, he did not think himſelf ſafe in that kingdom, and therefore went to the iſland of Gomera, where he put himſelf under the protection of Donna Beatriz Bobadilla, who lay under great obligations to his father, as he had relieved her when in diſtreſs by reſcuing her out of the hands of the Gomerans. But Queen Iſabella having cauſed public proclamation to be made, that whoſoever ſhould bring Hernando de Vera priſoner, ſhould be pardoned of whatever crime he had committed, and ſhould alſo receive a great reward; Donna Beatriz Bobadilla, having an earneſt deſire to return to Caſtille, but not daring to attempt it for fear of the Queen's jealouſy, thought ſhe had now found a favourable opportunity of accompliſhing her deſign, and therefore moſt ungratefully ſeized the perſon of de Vera, kept him cloſe confined, and ſome time after embarking on board a ſhip with her valuable prize, ſailed for Spain; but being forced by bad weather to put into Madeira, the Portugueze there, underſtanding that Donna Beatriz Bobadilla was carrying a ſon of Pedro de Vera priſoner to Spain, intreated her to permit him to come aſhore to refreſh himſelf, out of the regard they had to the memory of his father, whom they knew and reſpected; but Donna Beatriz refuſing their requeſt, they got together a number

* The Tiniente, i. e. Lieutenant, of any town in Spain, is the civil magiſtrate next in dignity to the Corregidor.

of boats and boarding the ſhip, took him out by force, and carried him on ſhore. Soon after they ſent him to Portugal, and left Donna Beatriz Bobadilla to return to Gomera, covered with ignominy, and the abhorrence and deriſion of all who had heard of her black ingratitude and juſt diſappointment.

De Vera was ſo imprudent, ſome time after his arrival in Portugal, to quit that kingdom and go to Andaluſia, where he was ſeized; but, by the aſſiſtance of his relations, found means to eſcape. At length his father, repreſenting to their Majeſties his own long and faithful ſervices, and interceding for his ſon's pardon, it was granted him, on condition of his ſerving in the garriſon of Mellila, in Barbary, with ſome horſe, at his own coſt. He accordingly went thither, but died ſoon after his arrival in that country. His father, Pedro de Vera, being very old, fell ſick, and died at Xeres de la Frontera, where he was buried, in the monaſtery of St. Dominick, which he had built and endowed, as a burial-place for himſelf and all thoſe of the name of Vera.

THE

THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS.

BOOK THIRD.

CHAP. I.

Of the Iſland of Palma, and of the ancient Inhabitants thereof; their Manners, Cuſtoms, Worſhip, &c.

IT is not poſitively known how this iſland came firſt to be called Palma. In all probability it received this name from the Europeans at the time of their diſcovering it, for the natives called it Benahoare, which, in their language, ſignifies My Country*. When the Europeans firſt landed on this iſland, it produced no ſort of corn, or eatable roots, excepting the roots of fern, of which the natives made meal (as the inhabitants of this and ſome other of the Canary Iſlands do to this day), and alſo of the ſeed of a tree or ſhrub called Amagante. Both theſe ſorts of meal they ate mixed with milk or broth. Their other ſorts of food

* When the Spaniards aſked the meaning of the word Benahoare, the natives would naturally anſwer, This Place, our Land, my Country, this Iſland, or our Dwelling-place; but I have reaſon to imagine that it did not literally ſignify My Country, as I ſhall endeavour to prove in another place.

were fleſh of goats, ſheep, and hogs, which they ate either roaſted or boiled. The ſkins of the two firſt ſerved them for cloathing, and of the latter they made ſhoes. The weapon they uſed in war was a ſtaff or pole, ſharpened at the point and hardened by fire, which they called Moca.

THE iſland was divided into twelve diſtricts, each of which was governed by its own Lord or Captain. But their police was not ſo good as that of any of the other iſlands, for he was eſteemed the cleverest fellow, who could ſteal with ſuch addreſs as not to be diſcovered: if any one happened to be detected in this practice, no other puniſhment was inflicted on him than being obliged to reſtore the thing ſtolen. If a man received an inſult from any of his own diſtrict, he thought it mean to complain of the injury to his Captain, but avenged his own cauſe, by gathering together his friends and relations, and retaliating the affront; after which they all removed and took up their reſidence in another diſtrict. Their manner of worſhip was as follows: in each diſtrict there was a great pillar or pyramid of looſe ſtones, piled up as high as poſſible, and ſo as not to fall down. There the natives aſſembled on certain occaſions, ſinging and dancing around the pyramid: there alſo they wreſtled and performed other feats of agility. In one of the diſtricts, inſtead of a pyramid of looſe ſtones, there was a natural one, being a narrow long rock, upwards of an hundred fathoms high*, where the natives worſhiped their god Idafe, whoſe name the rock itſelf ſtill retains. They were in continual apprehenſion of its tumbling down; and therefore, whenever they killed a ſheep or goat, they roaſted a piece of it, which they ſent

* The Nubian geographer, in the firſt part of his Firſt Climate, ſays, "There are on that coaſt ſix iſlands, called the Fortunate Iſlands, from whence Ptolemy begins his computation of longitude. They relate, that in each of the ſaid iſlands is to be ſeen a pillar, raiſed of ſtone, of an hundred cubits length, each pillar ſupporting a brazen image with its hand lifted up and pointing backwards. Theſe pillars are ſix, and one of them, as it is reported, is the idol Cades, which is to the weſt of Andaluſia; and beyond thoſe no one knows of any habitations.

by

by two perſons as a preſent to the rock. As they went along, he who carried the offering ſang theſe words, " Y Iguida, y Iguan, Idafe;" which, in their language, ſignifies, " It will fall, Idafe." Upon which the other anſwered in the ſame tone, " Guegerte, y guantaro," i. e. " Give to it, and it will not fall:" and then threw down the meat, and both went away; when it was quickly devoured by the ravens which hovered about the rock.

THE natives held the ſun and moon in great veneration, keeping an exact account of time, in order to know when it would be new or full moon, or other days of devotion. Beſides the forementioned worſhip, they acknowleged one God in the heavens, greater than all, called Abora, whom they adored. My author aſſerts, that the devil ſometimes appeared to the natives in the ſhape of a ſhock dog, whom they called Irvene. They were extremely alarmed in time of ſickneſs; ſo that when any one was taken ill, he ſent for his friends and relations, and ſaid to them, " Vacaguare," i. e. " I want to die." Upon which they carried the ſick perſon to a cave, where they laid him down upon a bed of goats ſkins, put a pitcher of milk by him, and then, cloſing the mouth of the cave, left him to expire by himſelf. They buried their dead in caves, and always ſpread the ſkins of goats under them, ſaying, that it was not proper that a dead body ſhould touch the ground.

THIS is the only certain account that has been preſerved of the cuſtoms of the ancient inhabitants of Palma. As to their language, ſome remains thereof, as well as of thoſe of the other iſlands, may be ſeen in the table at the end of this work.

CHAP. II.

Of the Invaſion of Palma by Hernand Peraza and his Vaſſals.

WE have already related in what manner the Spaniards were baffled in their attempt on Palma, under the command of Guillen Peraza, who was himſelf killed in that unfortunate expedition. After his death, his vaſſals in the iſland of Hierro made ſeveral deſcents on Palma, to rob and plunder the natives of their cattle, and alſo for making priſoners to ſell for ſlaves. In one of theſe expeditions, they took priſoners a man and a woman, the latter of whom was ſiſter to one of the chiefs of the iſland, named Garehagua. When ſhe found they were about to carry her on board their ſhip, ſhe made ſuch a ſtout reſiſtance, that the perſon whoſe priſoner ſhe was, found himſelf obliged to have recourſe to his arms to defend himſelf, and to prevent her from getting away, ſo that in the ſcuffle he killed her. Not long after, the natives having made peace with the Spaniards of Hierro, a reciprocal trade was carried on between them; and it ſo happened, that among other Spaniards that came to trade at Palma under ſanction of the treaty, was the perſon who killed the woman. One day, as he was talking with Garehagua, he related the adventure, not knowing that the woman was his ſiſter: but when Garehagua heard the ſtory, and from the perſon's own mouth, he replied, "Your ill fortune has brought you into my hands, that I ſhould avenge my ſiſter's death;" and ſo ſaying, ſtabbed him inſtantly in the belly with a ſtick pointed with goat's horn, and killed him on the ſpot, before any one could come to his aſſiſtance. This tranſaction put an end to the truce, and both parties began the war afreſh.

In another deſcent of the Hierrons upon this iſland, they met with a beautiful woman of a gigantic ſize, named Guayanfanta, who fought with great courage and reſolution. This fair warrior finding herſelf ſurrounded on all ſides by the enemy, ſo that no way was left for her to eſcape, ſuddenly caught up a Spaniard under her arm, and ran with him towards an high and ſteep precipice with a deſign to caſt herſelf and her enemy headlong down together; which ſhe would certainly have effected, had it not been for another Spaniard, who coming behind her, gave her a wound in the back part of the leg, which brought her to the ground. From this and the foregoing ſtory, a tradition has prevailed, that the men of Palma were ſo effeminate and faint-hearted, that the war was carried on wholly by the women.

Most of theſe incurſions upon Palma were made by order of Hernand Peraza, ſon of Diego de Herrera, and were in general attended with loſs to the invaders.

It has already been ſhewn, that Juan Rejon ſailed from Spain with a fleet, in order to make the conqueſt of Palma; but this expedition was fruſtrated by his death, which happened in the iſland of Gomera, after which his troops ſailed to Gran Canaria, and joined Pedro de Vera. After the conqueſt of that iſland, when Pedro de Vera came to make a diſtribution of the lands, he particularly favoured Captain Alonzo Ferdinando de Lugo, who commanded the garriſon of the Tower of Gaete, to whom he allotted for his portion all the fertile well-watered lands about that place, which abound in all kinds of fruit-trees, and has moreover the advantage of a ſmall but convenient harbour, ſtored with variety of fiſh. But Alonzo, not content with his lot, and preferring an active military life to one of eaſe and retirement, ſold his fine eſtate, and went over to Spain, where he obtained from

from their Majeſties a grant of the conqueſt of Palma and Tenerife. He afterwards went to Seville, to provide himſelf with ſhips, men, ammunition, &c. neceſſary for the undertaking. It is related of this captain, that the great expence attending theſe preparations having not only exhauſted the ready caſh he had procured from the court, but alſo moſt of his private fortune; and that the King, who at that time was in the heat of the war of Granada, could not ſpare him any farther ſupply to enable him to proſecute his voyage; chagrined at this diſappointment, he was one day walking in a penſive manner in the great church at Seville, when he was accoſted by a venerable old man, who entered into converſation with him, and, after ſome talk, perſuaded him by no means to give over the intended expedition, for that God would certainly be with him and aſſiſt him in the proſecution thereof: he then put his hand behind the cloth of an altar, and took out a bag, containing a great quantity of doubloons, which he gave to him, ſaying, "When they are gone, you ſhall receive more." Alonzo de Lugo, after having put up the money, looked about for the old man, but he was gone, and he never ſaw him afterwards; from all which he concluded, that it was certainly the apoſtle St. Peter, of whom he was a devout worſhiper. With this money, and the ſum he procured from ſome merchants of Seville (more probably indeed the whole) he completed the equipment of his fleet, and ſailed for Palma, where he arrived the 29th of September, 1490, and landed at the port of Taſſacorta, on the weſt ſide of the iſland, in the diſtrict of one Mayantigo. There he fixed his camp, which he took care to fortify ſtrongly before he attempted to proceed further into the country, that in caſe of a repulſe or ſurprize he might have a place of refuge for his men, and where his proviſion and ammunition might be ſecurely lodged, without truſting to the ſhipping, which by bad weather might be obliged to put out to ſea, as the ports in

Palma

Palma are open roads, where ſhips are expoſed to almoſt all winds: he alſo built a chapel, which he dedicated to St. Michael. After this he advanced farther into the iſland, and reduced all the ſouth-weſt part of it: which he effected not by force of arms, but by preſents and promiſes; for, before his arrival at Palma, the natives of that quarter of the iſland were on good terms with the Spaniards of Hierro, who frequently came and traded at Taſſacorta.

From thence he went to the north-eaſt ſide of the iſland, which is entirely ſeparated from the other by mountains of ſuch a prodigious height, that they reach far above the clouds. Here he met with more reſiſtance, becauſe the natives were enraged againſt the people of Hierro, for the injuries they had done them. When he came to the diſtrict in which Guarehagua commanded, he found the inhabitants in arms; nor would they be perſuaded to ſubmit until he attacked them, in doing which ſome were killed and many taken priſoners: theſe he treated with great kindneſs, in order that their countrymen, ſeeing his humanity, might be induced to lay down their arms. This conduct had the deſired effect, the natives no longer oppoſing the Spaniards in their progreſs except at a place called, in the language of the iſland, Acer (i. e. a Place of Strength), but by the Spaniards La Caldera.

Before he went againſt it, he thought proper to return to the camp, to refreſh his troops, who were extremely fatigued by reaſon of the ruggedneſs of the roads and exceſſive height of the mountains. After remaining in the camp ſome days, he marched towards the Caldera, which is a hill ſhaped in form of a cauldron; the outſide very high and ſteep, having two rugged ſteep paſſages lead into it; on the inſide it deſcends gradually, and is covered with pines, palms, laurels, retamas, and other trees; the bottom is a

plain

plain of about thirty acres, but the extent of the ſummit is about two leagues. Within the Cauldron ſpring many rills of water, which, uniting together, run down in a rivulet near one of the paſſes before-mentioned. By this water-courſe Alonzo de Lugo, after attempting the other paſſage in vain, endeavoured to penetrate into the Cauldron, where a great number of the natives were aſſembled to oppoſe him, commanded by one of their chiefs, called Tanauſe. In this enterprize he was greatly aſſiſted by the natives who had already ſubmitted to him; for when he could not proceed on his way, they carried him the length of two bow-ſhots on their ſhoulders. Had the enemy oppoſed him there, they might eaſily have deſtroyed his forces; but being poſted higher, Alonzo had an opportunity of attacking them on more equal terms, which he did with great bravery, but could not force the paſſage; for the natives were ſo advantageouſly poſted, and that place being their laſt reſource, defended it ſo obſtinately, that Alonzo de Lugo was obliged to retreat, and encamp at ſome diſtance from the place of action. The ſame evening the natives ſent their old people, women, and children, for more ſecurity, to the top of the mountain, where they took up their lodgings in the caves among the rocks; but the night proving intenſely cold, they were all frozen to death, in memory of which event the natives named that place Ayſouagan (i. e. the Place of Freezing.)

ALONZO DE LUGO finding how little the experience and valour of his ſoldiers availed him in ſuch a place, ſent one of the converted natives, named Juan Palma, to Tanauſe, to perſuade him to embrace the Romiſh faith, and ſubmit to the crown of Spain, promiſing him and his companions the full enjoyment of their liberties and effects. Tanauſe returned for anſwer, that if Alonzo would go back to the foot of the mountain, he would come next day and make his ſubmiſſion. This Alonzo agreed

to; but ſuſpecting it was only a ſtratagem to diſlodge him from the place he was in, he left an ambuſh to cut off their retreat in caſe they followed him down, and afterwards wanted to return to the ſtrong hold. Tanauſe not coming ſo ſoon as he had promiſed, the Spaniards were marching back to their former ſtation, when they met him on his way: the natives ſeeing the Spaniards under arms and in order of battle, were apprehenſive of ſome treacherous deſign, and would have returned; but Tanauſe aſſured them, that as he had Alonzo's promiſe, they had nothing to fear. But he was miſtaken; for Alonzo, not being aſſured of their intentions, and fearing they might eſcape back into the Cauldron, fell upon them, and a very bloody ſkirmiſh enſued, which ended in the death or captivity of all the natives. Among the priſoners was Tanauſe himſelf, who complained bitterly againſt Alonzo for his breach of promiſe. The battle was fought on the 3d of May, 1491, ſeven months after Alonzo de Lugo's landing on the iſland at Taſſacorte. That day is celebrated annually in Palma, as a great feſtival, in commemoration of the reduction of the whole iſland to the obedience of their Catholic Majeſties. Immediately after the battle, Alonzo diſpatched a veſſel to Spain, to carry the agreeable tidings of the conqueſt to their Majeſties, and at the ſame time ſent over ſome of the chiefs of the iſland, among whom was Tanauſe; but he took his being ſent out of Palma ſo much to heart, together with Alonzo's breach of promiſe, that he obſtinately refuſed all manner of nouriſhment and ſtarved himſelf to death; a thing not unuſual among the natives of Palma, who were very impatient under any affliction of body or mind.

AFTER the conqueſt of the iſland of Palma, Alonzo de Lugo ſailed to Tenerife, taking with him all the troops that could be well ſpared. After his departure, certain of the natives, to the number of three hundred, from ſome motive of diſcontent, aſ-

ſembled in a body, and committed ſeveral acts of hoſtility on the Spaniards and the natives under their government; which when Alonzo de Lugo came to hear, he ſent over one Diego Rodriguez Talavera, a perſon well known to the natives of Palma, and perfectly acquainted with their manners, cuſtoms, and language, with orders to reduce them again to obedience. He accordingly landed in Palma, having only thirty ſoldiers under his command; with whom, the Spaniards already in the iſland, and ſome of the natives in whom he could confide, he went in ſearch of the rebels, defeated them in ſeveral encounters, and at laſt entirely diſperſed them, though not without ſome bloodſhed, and the loſs of many of his men; after which, to ſtrike a terror into the reſt of the natives, he cauſed the chiefs and ringleaders of the rebellion to be put to death. This ſeverity had the deſired effect; for ever ſince the inhabitants have continued faithful and obedient ſubjects to the crown of Spain.

CHAP. III.

Of the Iſland of Thenerife or Tenerife.

THIS iſland was named Thenerife, or the White Mountain, by the natives of Palma; Thener, in their language, ſignifying a Mountain, and Ife, White: the Pike, or ſummit of Thenerife being always covered with ſnow. This name has been continued to it by the Spaniards ever ſince; but the natives called it Chineche, and themſelves Vincheni: how the Spaniards came to give them the name of Guanches, is not known.

THE inhabitants of this iſland were in general of a middle ſtature: thoſe who dwelt on the north ſide of the iſland were much fairer, and had hair of a lighter colour than thoſe in the ſouthern

ſouthern parts. A Man, in their language, was called Coran, and a Woman, Chamato. A few years before the conqueſt of Tenerife, there was a prince called Betzenuria, who governed the whole iſland: he had nine ſons, who, upon the death of their father, divided the government equally amongſt them; by which means the iſland became divided into nine kingdoms, eight of which did homage to Tmobat, the elder brother, who was the moſt powerful, being poſſeſſed of the richeſt and moſt fertile part of the iſland, being that tract which ſtretches between Orotava and the brow of the hill above the port of Santa Cruz, in which he could raiſe ſeven thouſand fighting men. One of the brothers, named Acaymo, was King of Aguimar; another, called Atguarona, of Abona; and a third, Arvitocaſpe, of Adehe: the names of the other four are loſt, but they reigned in Tegheſt, Icoden, Centejo, and Daute. The royal dignity was, in their language, called Quebechi, and was elective. In the ſummer the King reſided in the mountains, but in the winter near the ſea-ſide. When he changed his place of reſidence, or travelled, the elders of his tribe aſſembled, and carried before him a ſceptre and a lance with a kind of flag upon it, to give notice of the King's approach to all who might be travelling upon the road, that they might pay him the cuſtomary homage, which was by proſtrating themſelves before him on the ground, wiping off the duſt from his feet with the corners of their garments, and kiſſing them.

THE King was always obliged to marry a perſon who was his equal; but if ſuch a one could not be found, he took his own ſiſter to wife, not being permitted to debaſe his family by a mixture of plebeian blood.

THE natives acknowleged a God, whom they called by the names Achguarergenan, Achoran, and Achaman, which ſignify,

in their language, the Suſtainer of the Heavens and the Earth. They alſo gave him the titles of Achuhuiaban, Aahuhucana, and Aguayarerar, i. e. the Great, the Sublime, and the Suſtainer of all.

When they were in great diſtreſs, occaſioned by want of rain, &c. they aſſembled in certain places ſet apart for that purpoſe, with their children and flocks, where they ſat in a circle on the ground, weeping and making a mournful noiſe, their flocks bleating at the ſame time for want of food, for both men and beaſts, on theſe occaſions, were debarred all kind of ſuſtenence. No man was allowed more than one wife, and they married without any regard to kindred, except that of a mother or ſiſter. They could put away their wives when they pleaſed; but the children of thoſe women who were repudiated were reckoned illegitimate, and could not inherit their father's effects. They had a cuſtom among them, that when a man by chance met a woman alone on the road, or in a ſolitary place, he was not to look at, or ſpeak to her, unleſs ſhe firſt ſpoke to, or demanded ought of him; but to turn out of the way: and if he made uſe of any indecent expreſſion, or behaved in an unbecoming manner, he was ſeverely puniſhed. When their children were born, they were waſhed all over with water, by women ſet apart for that office, who were virgins, and never allowed to marry.

The men wore cloaks of goats ſkins, dreſſed and ſoftened in butter; thoſe of the women were longer, and reached down to their feet, with petticoats of the ſame ſtuff underneath. Both ſexes frequently anointed their bodies with ſheep's oil, being particularly lean, and their ſkins very dry. Their language differed entirely from thoſe of the other iſlands, and was very guttural. They had no iron or other metal among them; and inſtead of inſtruments made of theſe, they uſed a black hard ſtone, ſharpened

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and made fit for killing ſheep, cutting and working timber, &c. Theſe they called Tavonas.

THEY had often diſputes among themſelves about their flocks and paſtures, which frequently ended in wars. Their offenſive weapons were darts, made of the pitch-pine, ſharpened and hardened in the fire like thoſe uſed in Gran Canaria. They had alſo a weapon like a ſpear, very ſharp, which they called Anepa: and ſo dexterous were they at throwing theſe, that they ſcarce ever miſſed their mark. When an enemy approached, they alarmed the country by making a ſmoak, or by whiſtling, which was repeated from one to another. This latter method is ſtill in uſe amongſt them, and may be heard at an almoſt incredible diſtance. The inhabitants of Tenerife were divided into three claſſes, the nobles, the gentlemen, and peaſants: the firſt was called Achimenſey, i. e. of or belonging to the King's Houſe or Family, the word for King being in their language Menſey, but in ſpeaking to him they call him Quevehiera, which ſignifies Your Highneſs: the ſecond rank, namely the gentry or Yeomen, were called Cilhiciquico: and the third, Achicarnay. They believed that God created them of earth and water, and that he made as many women as men, giving them cattle and every thing neceſſary for their ſubſiſtence; but that afterwards, they appearing to him to be too few, he created more; but to theſe laſt he gave nothing; and when they aſked him for flocks of ſheep and goats, he told them to go and ſerve the other, who would in return give them ſuſtenance; from theſe, ſay they, are deſcended the Achicarnay, or ſervants.

THEY had a cuſtom, that in the cave or houſe where the huſband and wife ſlept, no other perſon was allowed to ſleep. They did not lie together, but had ſeparate beds in the ſame houſe or cave: theſe beds were made of herbs or graſs, covered with goats

ſkins neatly dreſſed and ſewed together, with blankets or coverings of the ſame ſtuff.

THERE were among them artificers who dreſſed goats ſkins and made their garments; potters, who made earthen veſſels; and carpenters, who wrought in wood: theſe were paid for their labour in fleſh, barley, or roots. The natives of Tenerife were very neat and cleanly; they waſhed their hands and faces whenever they aroſe from ſleep, or when they ſat down to eat, and after they had eaten. Their food was the fleſh of goats and ſheep, boiled or roaſted; and this they ate alone, and not like the Europeans, with the addition of bread or roots. They alſo ate barley-meal, roaſted and dreſſed with butter and milk; this diſh they called Ahorer. After eating, they did not drink for the ſpace of half an hour, as they imagined that drinking cold water immediately after eating warm victuals ſpoiled and hurt their teeth. They had no other cattle but ſheep and goats. Their grain was wheat and barley; the former they called Triguen, the latter Taro. A ſheep they called Ana, and a goat Ara. They had little dogs, which they called Cancha.

THE men prepared the ground for ſeed, by hoeing it with wooden hoes, and the women ſowed the ſeed. Their ſeed-time was in the month of Auguſt, which they called Veneſmer. They had beans and peas or vetches, all which they called Hacichei. Milk they called Ahof; butter, Oche; and melaſſes, Chacerquen, which they made of mocanes, called in their language Yoja. The method of making it was this: when the mocanes were ripe, they expoſed them three or four days to the ſun; then bruiſed or maſhed them, and boiled them in a quantity of water till it was almoſt all evaporated; then they ſtrained the remainder through a ſort of ſieve made of ruſhes, and preſerved it as a medicine in

fluxes

fluxes and pleuriſies, which were common in the iſland. When they were troubled with acute pains, they drew blood from the part affected with lancets made of Tavonas or ſharp ſtones.

THEIR wars, as has been obſerved before, were generally about the boundaries of their lands and paſture. The women attended them on thoſe occaſions, with proviſions, &c. and in caſe any of the men were killed, they carried off the dead, and interred them in caves. When any perſon died, they preſerved the body in this manner: firſt they carried it to a cave, and ſtretched it on a flat ſtone, where they opened it, and took out the bowels; then twice a day they waſhed the porous parts of the body, viz. the arm-pits, behind the ears, the groin, between the fingers, and the neck, with cold water: after waſhing it ſufficiently, they anointed thoſe parts with ſheep's butter, and ſprinkled them with a powder made of the duſt of decayed pine-trees and a ſort of bruſh-wood which the Spaniards call Breſſos, together with the powder of pumice-ſtone; then they let the body remain till it was perfectly dry, when the relations of the deceaſed came and ſwaddled it in ſheep or goat ſkins dreſſed: girding all tight with long leather thongs, they put it in the cave which had been ſet apart by the deceaſed for his burying-place, without any covering. The King could be buried only in the cave of his anceſtors, in which the bodies were ſo diſpoſed as to be known again *. There were particular perſons ſet apart for this office of embalming, each ſex performing it for thoſe of their own. During the proceſs they watched the bodies very ſtrictly, to pre-

* Not many years ago, two of thoſe embalmed bodies were taken out of a cave: they were entire, and as light as cork; but quite freſh, and without any diſagreeable ſmell. Their hair, teeth, and garments were all ſound and freſh. About two years ago, I employed ſome of the natives of Tenerife to go into one of thoſe caves (which are almoſt inacceſſible) to try if they could find any of thoſe bodies; they brought me ſome bones, pieces of goat-ſkin garments, &c. and a ſcull with ſome hair upon it, which was black and lank; the garments were quite freſh, and had the hair upon them.

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vent the ravens from devouring them, the wife or husband of the deceased bringing them victuals, and waiting on them during the time of their watching.

THEIR manner of holding their courts of judicature was as follows: they fixed on some large plain in the island, in the middle of which they placed a large and high square stone, and on each side thereof several others of inferior size and height. On the day appointed for holding the court, the King (who was always present on these occasions) was seated on the high stone, and the principal elders of the district on the lesser ones, according to their seniority; and in this manner they heard and decided causes. When any one was sentenced to corporal punishment, he was laid flat on the ground, the King delivering the staff or sceptre, which he always carried with him, into the hands of some person, ordering him to give the offender such a number of blows therewith as he thought his crime merited, and then commanded him to be taken from his presence. For murder, the King took away the criminal's cattle and effects, and gave them to the relations of the deceased, and banished the murderer from that district; but at the same time took him under his protection, so that the friends and relations of the deceased might not do him any hurt. They never punished any person with death, saying that it belonged to God alone to take away that life which he gave.

THE natives of this island did not worship idols, nor had any images of the Deity. Besides the names they gave to God already mentioned, they called him Guararirari (i. e. Possessor of the World), Atguaychafunatuman (i. e. Possessor of Heaven), Atuman in their language signifying Heaven: after the conquest, they called the Virgin Mary, Atmaycequayarirari, the Mother of him who possesses the World.

THEY

THEY had a cuſtom among them, that when one perſon went to the houſe of another, he did not attempt to enter in, but ſat on a ſtone at the door, and either whiſtled or ſang till ſome one came out and deſired him to walk in. Whoever obſerved not this ceremony, but entered into another perſon's houſe without being invited, was liable to puniſhment, as they reckoned it a very great affront.

THEY had a wonderful facility in counting the number of their ſheep and goats when iſſuing tumultuouſly out of a fold, without ſo much as moving their lips or pointing to them with their fingers.

CHAP. IV.

Of the miraculous Image of our Lady of Candelaria; of the ſtealing away and reſtoring it, with the Conſequences thereof.*

IN the foregoing part of this hiſtory it was obſerved in what manner the Spaniards of Lancerota came to underſtand there was an image of the Virgin Mary in Tenerife. Diego de Herrera then, having in Lancerota ſome Guanches, who knew the place where it was, he went with them to Tenerife in ſearch of it, where, by means of a treaty of peace with the King of Guimar, he landed, and his Guanches ſecretly conveyed the image on board his ſhip; which when he received, he ſailed with it for Lancerota, where the valuable prize was received with great demonſtrations of joy: they carried it in ſolemn proceſſion, at which were preſent all the people of the iſland; and afterwards depoſited it in the church of Rubicon with great care and reverence. How it came to Tenerife, is not certainly known; but it would appear, as it was found on the ſea-ſhore, that it had been

* See the Deſcription of the Canary Iſlands.

on board ſome ſhip which was loſt near the iſlands, and ſo driven aſhore by the waves. The Spaniards relate many wonderful and fabulous ſtories of this image: one of which is ſo interwoven with the thread of this hiſtory, that we cannot omit it, and is as follows. After the image had been placed on the altar of the church in Lancerota, it was found every morning with its face turned to the wall, notwithſtanding its being daily replaced in its proper poſition; this ſtruck the people with a great panic, who endeavoured, with many prayers and proceſſions, to remove this uncommon appearance of diſpleaſure in the image, but to no purpoſe. Wherefore Diego de Herrera and Donna Ignes Peraza, thinking it was not the will of God that the image ſhould remain in Lancerota, reſolved to reſtore it to the natives of Tenerife. Accordingly Herrera went with ſome veſſels, and anchored in a port, where the King of Guimar came to meet him, at the head of a great number of armed men, thinking he was come, as at other times, to plunder and carry off the natives and cattle; but when he heard Herrera declare that he was come only to return the image, he was greatly amazed, and would not believe him till he produced the image before them: upon which ſome of the Guanches ran with all ſpeed to the cave where it was wont to ſtand, but not finding it there, they returned, and acquainted the King and the reſt, who all ſet up a moſt doleful cry, earneſtly intreating Herrera to return them their image, which he did with great chearfulneſs, being much ſtruck with, and edified by, the appearance of ſuch devotion and regard in the Guanches to the Virgin. Before he returned to Lancerota, they, as a mark of gratitude, preſented him with as many ſheep and goats as loaded his ſhips, and together with this, free liberty to ſend veſſels to trade with them. At that time Herrera enquired of the natives whether they had miſſed the image from the cave while it was at Lancerota? To which they replied, that it was ſeen in the cave daily until his

arrival; and moreover, that in that time it often went and viſited the King and ſome of the Guanches. My author ſays this muſt have been ſome angel, ſent there to repreſent the image in its abſence, for the conſolation of the natives, and the honour and glory of the moſt holy Virgin Mary.

SOME months after this, Sancho Herrera went to Tenerife with ſeveral ſhips, well manned, to try if any method could be found to bring the iſland under ſubjection by means of the treaty of peace and commerce which Diego de Herrera, his father, had ſettled with the King of Guimar.

THIS prince, in return for the good-will Diego had ſhewn him in returning the image, gave conſent that Sancho Herrera ſhould land and build a tower or fort at the port of Anaſo, now called Santa Cruz, which Herrera pretended was for the benefit of commerce, and to cement the friendſhip between the two nations. In order to prevent quarrels or diſputes between them, ſeveral wholeſome laws were made and agreed on, particularly the following; that if any perſon of the one nation did an injury to one of the other, the delinquent was to be delivered to the offended party, to be puniſhed as he might think proper. Some time after concluding this treaty, and the building of the tower, it happened that ſome Spaniards carried away a parcel of ſheep belonging to the Guanches; complaint of which being made to Herrera, he delivered up the offenders to the King; who, after ſeverely reprimanding them, inſtead of putting them to death according to agreement, generouſly ſent them back to Herrera. It was not long before the Guanches did ſome injury to the Spaniards, who making complaint thereof to the King, he cauſed the delinquents to be delivered to Sancho Herrera; but he, forgetful of the example of clemency and generoſity which the King of Guimar had ſhewn

him, cauſed them all to be hanged up. When this was made known to the King and the Guanches, they were filled with indignation at this ungenerous behaviour, and reſolved to drive the Spaniards out of the iſland, and to raze the fort to the ground: all which they performed, and put the whole garriſon to death, except five, who had the good luck to get to the ſhips in the port, on board one of which Sancho Herrera happened to be at the time of the attack, and from whence he was ſpectator of the deſtruction of his fort, and the death of his people, without being able to prevent the one or aſſiſt the other. So that after taking ſo much pains to no purpoſe, he was obliged to return to Lancerota. After this miſcarriage of Sancho Herrera, no farther attempt was made upon Tenerife, until Alonzo de Lugo undertook the conqueſt of it, after he had completed the reduction of Palma; when, leaving a ſufficient number of men on that iſland to keep all things quiet, he embarked with a thouſand veterans and ſome horſe, well armed and equipped, in order to ſubdue the iſland of Tenerife.

CHAP. V.

Alonzo de Lugo lands in Tenerife.

THE armament from the iſland of Palma, commanded by Alonzo de Lugo, arrived at the port of Anaſo on the 3d day of May, 1493, which day, among thoſe who profeſs the Romiſh religion, is the feſtival of the Holy Croſs, and on this account Alonzo de Lugo named the port Santa Cruz, which name it ſtill retains.

DISEMBARKING his troops, he marched up the high and ſteep mountain above the port, on the top of which commences the plain now called the Laguna, and where the city of that name ſtands.

PROCEEDING

PROCEEDING forwards, he came to a plain, where is now the hermitage called de Gracia; there he encamped, and was waited on by Acaymo, King of Guimar, and the Kings of Anaga, Adehe, and Abona, with whom he entered into a league. They informed him of the ſtrength of Ventomo, King of Taora, who was then at war with all the Kings of the iſland: having received this intelligence, he marched towards him. The King of Taora met him with only three hundred choſen men, and demanded what he wanted of him? Alonzo de Lugo told him he came only to court his friendſhip, to requeſt him to embrace Chriſtianity, and become a vaſſal to the King of Spain, who would heap many favours on him.

To this the King of Taora replied, that as to his propoſal of peace and friendſhip, he accepted it moſt willingly, and would furniſh him with any thing he wanted, and that the iſland could afford, either for his uſe or refreſhment; for none ſhould ever have reaſon to ſay of him, that he rejected or deſpiſed the proffered friendſhip of any man: but as to embracing Chriſtianity, he did not know what he meant by that. In anſwer to his becoming a vaſſal to the King of Spain, he ſaid, he knew him not, neither would he, who was free-born, ſubject himſelf to any man; but as he had all his life-time been free, ſo he intended to die. Having thus anſwered Alonzo's propoſals, he left him, and went to his own diſtrict. Alonzo de Lugo deſpiſing Ventomo's anſwer, marched forward, and encamped at a place called Aguere, from whence he made inroads into the country, imagining from what had been told him of the King of Taora, that if he once conquered that chief, the reſt of the iſland muſt ſubmit at once. So paſſing by the diſtricts of Anago, Tacoronte, and Tegueſte, without meeting with any reſiſtance, he came to Orotava, then called by the natives Aracifapale, where he made a great

booty

booty of cattle; with which he was returning back, when Bentomo aſſembled his three hundred men, and gave the command of them to his brother, with orders to harraſs the Spaniards in their retreat in the narrow and difficult paſſes, that they might be detained until ſuch time as he could draw together the reſt of his forces to attack them. Accordingly, as the Spaniards were paſſing a narrow defile, ſurrounded with high cliffs or mountains, the three hundred Guanches, who lay in ambuſh, gave a great ſhout and whiſtle, and then fell on them with ſuch fury that they put them entirely to the rout, for the Spaniards could make no uſe of their cavalry in that place, on which they much depended, nor avail themſelves of the ſuperiority of their numbers; ſo that there was no remedy but in a precipitate flight. The Guanches purſued them cloſely, making great ſlaughter of the fugitives. The King's brother having ſat down upon a ſtone by the way-ſide to reſt himſelf, being much fatigued, Ventomo came up to him with the forces he had gathered together, and ſeeing his brother ſitting there by himſelf, he reprimanded him ſeverely; but the other replied with great coolneſs, "I have done my part in vanquiſhing the enemy, now the butchers are doing theirs in killing them." In this battle the greateſt part of Alonzo's army periſhed; and as the place where it was fought lay near Centejo, it was called la Matanſa de Centejo, i. e. the ſlaughter of Centejo, which name it ſtill retains. In this action the Spaniards loſt ſix hundred men, and Alonzo de Lugo himſelf narrowly eſcaped: in the battle he was knocked off his horſe by a blow with a ſtone on his mouth, which beat out ſome of his teeth; and as he lay on the ground he was ſurrounded by ſome Guanches, who killed his horſe, but he himſelf was bravely defended by Pedro Benitez, ſurnamed the One-eyed, who reſcued him out of their hands, and gave him another horſe, which he mounted, and eſcaped with ſome of his troops to the port, where the ſhips received them on board, and immediately

immediately diſpatched their boats to go along the coaſt in queſt of the reſt who had eſcaped from the battle: they found ninety together, who, by ſwimming, had ſaved themſelves on a rock in the ſea, whom they took off and brought to the ſhips. Some days after they had collected together their ſcattered troops, and refreſhed them, they landed in the ſame port, but were attacked and beaten by the natives, ſo that they were obliged again to embark with ſome loſs. Quite diſpirited by theſe misfortunes, Alonzo knew not what courſe to take; for he could not pretend to land again, having loſt in the two battles upwards of ſeven hundred men. At length he returned with the remains of his troops to Gran Canaria, where he and his men were hoſpitably received by his old friends, who gave him all the aſſiſtance in their power. From thence he ſent to ſome merchants at Seville, who had aſſiſted him with money in his expedition to Palma, requeſting another ſupply, which they granted. With this money he levied troops in Gran Canaria; at the ſame time the Duke of Medina Sidonia ſent ſix carvels, having on board ſix hundred and fifty men and forty horſes, commanded by Bartolomeo Eſtupinan: Ignes Peraza, widow of Diego de Herrera, alſo ſent him a reinforcement of troops from Lancerota.

CHAP. VI.

The Sequel of the Conqueſt.

ALONZO DE LUGO now found himſelf at the head of a thouſand foot and ſeventy horſe, all completely armed. With theſe forces he embarked in the ſix carvels and other veſſels: Juan Melian de Betancour, ſon-in-law to Don Alonzo Jaimes de Sotomajor, went as Alferez, or Standard-bearer, to the expedition, carrying the ſtandard of Gran Canaria. The fleet arrived at Santa Cruz, where the greater part of the forces landed, and marched directly

rectly to the plain of Laguna, where they had a ſlight ſkirmiſh with the Guanches, near the hermitage of Gracia. From thence proceeding forward to Taora, in two diviſions, they came near the army of the Guanches, being the united forces of the iſland, with whom they had many encounters. But the natives, ſeeing the number and good order of the Spaniards, the precautions they took in avoiding ambuſcades and difficult paſſes, and conſidering the ſmall ſucceſs they had had in their frequent ſkirmiſhes with them, and alſo, that notwithſtanding the great blow they gave them at Centejo, they returned in ſo ſhort a time, and with ſo formidable an army; they began to think ſeriouſly of treating with them. Accordingly aſſembling all the chief men of the iſland, they ſent to Alonzo de Lugo to beg a truce, in order to have a conference with him; which he immediately granted. They accordingly came, and were received with great civility, and nobly entertained. They then demanded of him, what motives had induced the Spaniards to invade the iſland in that hoſtile manner, diſturbing the repoſe of the inhabitants, plundering them of their cattle, and carrying the people into captivity, without having received any provocation from them; and deſired alſo to know on what pretenſions he continued to make war upon them? To all which Alonzo de Lugo replied, that he had no other deſign than to make them become Chriſtians, and ſerve God in a right manner; which if they would conſent to, he would ſuffer them to remain in the quiet and peaceable poſſeſſion of their lands, cattle, and other effects. The Guanches, after taking this propoſal into conſideration, came to Alonzo de Lugo, and told him they were willing to become Chriſtians: whereupon all the Guanches then preſent were immediately baptized; and for ſeveral days after, others came in from all parts of the iſland, until ſuch time as all the inhabitants of the iſland had received baptiſm. This ſudden revolution gave great joy to Alonzo de Lugo, who now ſaw the whole iſland reduced without bloodſhed, for which he

gave

gave God thanks, and founded a hermitage on the ſpot where the treaty with the Guanches was concluded, and called it Nueſtra Senora de la Victoria, i. e. Our Lady of Victory: it is ſituated in the road between Orotavia and the city of Laguna.

HAVING quieted the natives, and ſettled the government on a regular plan, he went through the iſland in queſt of a proper place for building a city. At length he made choice of a ſpot in the plain of Laguna, where he laid the foundation of a city on the 25th day of July, 1495, being St. Chriſtopher's day, and therefore called it St. Chriſtobal de la Laguna. When he landed at Santa Cruz, he left ſome people there to erect a fort, for the ſecurity of his troops, where, in caſe of any diſaſter befalling them, ſuch as that they met with at Matanza de Centejo, they might have a place of refuge to fly to. This town of Santa Cruz is now become the largeſt of any in the Canary Iſlands.

AFTER the reduction of Tenerife, moſt of the officers and ſoldiers returned to Spain. To thoſe who choſe to remain in the iſland, Alonzo gave lands for their maintenance: and ſent advice to Caſtille, to their Majeſties, Ferdinando and Iſabella, of what he had done, who were highly pleaſed with the news of the conqueſt of all the Canary Iſlands, which had coſt them ſo much blood and treaſure, but were now, with the kingdom of Granada, annexed to the crown of Caſtille: ſo that the Italians, French, and other Europeans could no longer upbraid the Spaniards with going into foreign climes in ſearch of countries to conquer, while they could not expel the Moors from their own.

KING Ferdinando appointed Alonzo de Lugo * Governor of the iſlands of Tenerife and Palma, with the title of Lieutenant-governor

* It is remarkable, that the Marquis de St. Andrés, the deſcendent from Alonzo de Lugo in the direct line, was, about two years ago, confined in the Inquiſition

governor of the Canary Iſlands; and inveſted him with power to diſtribute lands amongſt thoſe who had aſſiſted in the conqueſt, and others who might ſettle on the iſland: his Majeſty likewiſe granted them, for their encouragement, many privileges and exemptions. The firſt Regidors of Tenerife were Chriſtoval de Balde Eſpina, Pedro Mexia, Guillen Caſtellano, Lopez Fernandez, Pedro Benitez, and Geronimo de Valdez. From thoſe ſix are deſcended the major part of the gentry of the iſland of Tenerife.

Alonzo de Lugo appointed Hernando de Truxillo his Lieutenant or Deputy-governor; and Franciſco de Gorvaran Alcalde Major: the Jurados were Franciſco de Alvornas, and Juan de Vadajos; and the place of Clerk of the Cavildo was given to Alonzo de la Fuente.

CHAP. VII.

Cruelties of Donna Beatriz Bobadilla. She marries Alonzo de Lugo. Her Death. Alonzo de Lugo diveſted of the Government of Hierro and Gomera, and baniſhed thoſe Iſlands.

IT has already been obſerved in the courſe of this hiſtory, that Donna Beatriz Bobadilla, after the eſcape of her priſoner, the poet Hernando de Vera, returned back with ſhame to her iſland of Gomera. It ſeems, before ſhe went on that unſucceſsful expedition ſhe had left her ſon in charge of Alonzo de Lugo, and had entered into a contract of marriage with him, which was to be conſummated on her return from Caſtille. Accordingly, after the conqueſt of Tenerife, he came to Gomera, where they were married. From thence they went to reſide in Tenerife: but before that time,

as Gran Canaria, although his anceſtor was the very perſon who brought the natives of Tenerife to embrace the Romiſh faith.

and while Alonzo de Lugo was in Gomera, one of the principal inhabitants there, named Nunes de Caſtaneda, being too open in his cenſures of Donna Beatriz Bobadilla's conduct, had dropt ſome expreſſions tending to impeach her continency during her ſtate of widowhood. When this came to her ears, ſhe ſent for him privately one night, and bringing him to confeſs what he had ſaid, directly cauſed him to be hanged on a beam in her own houſe; and next morning ordered the dead body to be cut down, and afterwards hanged on a palm-tree in the ſquare before his own gate. Upon which his wife went immediately to Spain, to lay her complaints before their Majeſties of this cruel action. After Alonzo de Lugo and his wife went to dwell at Tenerife, Donna Beatriz received letters from ſome of her vaſſals in Gomera, accuſing Hernand Munos, whom ſhe had left to govern the iſland, of a deſign of rebelling againſt her, and delivering the iſland to Sancho Herrera, her firſt huſband's brother, and Lord of Lancerota and Fuertaventura, with whom ſhe had ſome diſputes concerning the inheritance of the iſlands of Gomera and Hierro. On the receipt of theſe letters ſhe embarked privately, with thirty men, and landed in Gomera; with theſe ſhe entered the tower, and ſent for Hernand Munos. When he came, ſhe commanded her people to ſeize his ſword, and charged him with treaſon; which accuſation confounded him greatly: but being conſcious of his innocence, and under no obligations to her, he ſtrenuouſly denied the charge, aſſerting that he was no traitor. Enraged by her ſuſpicions and the firmneſs of his anſwer, ſhe ordered her men to hang him in the ſquare of the tower, without making any farther enquiry into the matter; and then returned to Tenerife, leaving orders for his interment near the grave of her firſt huſband. The widow of the deceaſed Munos went immediately to Spain, to make complaint againſt Donna Beatriz Bobadilla, for the murder of her huſband and the many abuſes and acts of injuſtice ſhe had committed in the iſland: in conſequence of which ſhe was ordered to

repair to court, to anſwer to the complaints and charges brought againſt her. She, confiding in her intereſt there, and deſiring to ſee her native country, willingly obeyed the ſummons, although her huſband, Alonzo de Lugo, uſed all his endeavours to diſſuade her from going to Spain.

When ſhe arrived there, ſhe was received with much ſhew of eſteem and friendſhip by the Queen Iſabella, who was then at Medina del Campo: however, ſoon after Donna Beatriz was one morning found dead in her bed; but to what cauſe the ſuddenneſs of her death was owing, no one pretended to know. The Queen cauſed her to be interred with great pomp. She left a ſon with Alonzo de Lugo, named Guillen Peraza, whom ſhe had by her firſt huſband, Hernand Peraza: he was heir to the iſlands Hierro and Gomera, and ſtiled Conde de la Gomera, being the firſt perſon who had the title of Count in the Canary Iſlands. When this youth attained the age of fourteen years, he applied to his father-in-law to put him in poſſeſſion of the government of his two iſlands; but was put off from time to time with frivolous excuſes and pretences that he was too young to govern them. Being at length tired with repeated applications to no purpoſe, he became very uneaſy, made complaint privately to ſome of his intimates, one of whom was Alonzo del Campo, a man of great reſolution, who, correſponding with ſome others, ſecretly prepared a bark, and then went with Guillen Peraza to Alonzo de Lugo, and in a formal manner demanded the ſurrender of the government of the two iſlands into the hands of Guillen Peraza, to whom of right it belonged. Alonzo de Lugo anſwered, that he would, in a proper time, quit the adminiſtration of them in his favour, but could not think of doing it till ſuch time as Guillen Peraza might be better qualified, by age and experience, to manage ſuch important buſineſs as the government of his eſtates. This anſwer being no way ſatisfactory to Guillen or the conſpirators,

ſpirators, after conſiderable altercation, Alonzo del Campo roſe up and told him, that they had prepared a bark to carry him out of the iſland, into which he muſt immediatly go without reſiſtance, otherwiſe it ſhould coſt him his life. The Governor knowing he had no force at hand to oppoſe the conſpirators, who were numerous and reſolute, and that the Spaniards and Gomerans bore him an inveterate hatred, on account of his countenancing his wife Donna Beatriz Bobadilla in the cruelty and injuſtice ſhe exerciſed in Gomera; on theſe conſiderations he acquieſced, and embarked without making any reſiſtance. As ſoon as he was on board, the bark ſailed for Tenerife. Thus Alonzo de Lugo loſt the government of the iſlands of Hierro and Gomera, which were afterwards ruled by Guillen Peraza, their lawful maſter, to the general ſatisfaction of all the inhabitants.

AN

AN ENQUIRY CONCERNING THE ORIGIN of the NATIVES OF THE CANARY ISLANDS.

PLINY ſays, "There are no inhabitants in the Fortunate "Iſlands." And in another place he ſays, "In Canaria "are veſtiges of buildings, which teſtify that it was for-"merly inhabited."

PLUTARCH's Fortunate Iſlands were alſo peopled, according to his account of them; for he ſays in one place, "The ſoil is ſo "abundantly fruitful, that it produces ſpontaneouſly plants and "fruits, for uſe and delicacy, ſufficient to anſwer the wants and "delight the palates of the inhabitants." Deſcribing the temperature of the climate, he ſays, "It is firmly believed even by "the barbarous natives themſelves, that this is the ſeat of the "Bleſſed."

IF theſe iſlands were formerly inhabited, what became of the natives afterwards? for Madeira and Porto Santo, when diſcovered by the Portugueze, were utterly deſtitute of inhabitants. It muſt have been owing to ſome uncommon event, that all theſe people abandoned their native country, without ſo much as leaving a ſingle family behind. But if they periſhed in the iſlands, it is ſtill more extraordinary;

extraordinary; for we never heard of the whole inhabitants of any country being deſtroyed without exception, by war, famine, peſtilence, or any other calamity. If I may be allowed to gueſs at the cauſe of this depopulation, we muſt obſerve that almoſt two thirds of each of the Canary Iſlands are now covered with calcined rocks, pumice-ſtones, and black duſt or aſhes, which have formerly been thrown out from volcanos, the remains of which are ſtill to be ſeen in every one of thoſe iſlands.

I do not think it improbable, that many of the natives might have been deſtroyed by thoſe violent eruptions; and that the remainder being terrified, abandoned their country, and went in queſt of new habitations: but where they went, is a queſtion not eaſily ſolved; though ſome writers aſſert, that they paſſed over to America: but this is mere conjecture.

FROM two paſſages in the Nubian Geographer, it would ſeem that there were inhabitants in the Canary Iſlands, Madeira, or Porto Santo, ſome time after the conqueſt of Spain by the Moors, and before the Spaniards expelled the Moors from Liſbon, in 1147. Of this the reader may judge for himſelf, as I ſhall here tranſcribe thoſe paſſages.

PART I. Of the Third Climate. "In this ſea is alſo the iſland "of two brothers, magicians; the one of which is called Sciar-"raham, and the other Sciaram.

"THIS port is oppoſite to Aſafi *, and is at ſo ſmall a diſtance "from it, that, when the air on the ſea is clear and free from

* That this is Azaffi in Barbary is beyond all doubt, as may be ſeen by what he ſays thereof in the deſcription of the kingdom of Morocco: although Porto Santo is not ſo near the continent as he repreſents it; yet it is exactly, as he ſays, fronting Aſafi, or oppoſite to it.

clouds,

" clouds, you can diſcern ſmoke on the continent. There is alſo
" in this ſea an iſland of ſheep, which is large and covered with
" a dark cloud*; in which iſland are innumerable ſheep, but
" ſmall, and their fleſh extremely bitter to the taſte, and un-
" fit for food: and this likewiſe appears from the relation of the
" Almaghrurin (Wanderers)."

PART I. Of the Fourth Climate. " Oppoſite to Liſbon (which
" is ſituated on the coaſt of the Dark Sea), on the South bank of
" the river is the caſtle of Almaaden (of treaſure), ſo called from
" gold which is thrown out after a ſtorm at ſea. From Liſbon
" went out Almaghrurin (the Wanderers), who attempted the
" Dark Sea, to make diſcoveries: and from them a path in the
" town, not far from the lake, takes its name, which it will
" retain to lateſt ages.

" And this is their hiſtory. Eight men, who were couſins,
" having built a merchant-ſhip, and provided it with water and
" neceſſary proviſions for ſeveral months, began their voyage as
" ſoon as the eaſt wind began to blow: and when they had ſailed
" almoſt eleven days, with a fair wind, they came at laſt to a
" certain ſea, whoſe thick waters had a diſagreeable ſmell, where
" there were many rocks and a duſky light: wherefore, being
" afraid of certain ſhipwreck, they altered their courſe, and ſail-
" ing twelve days to the ſouth, they landed upon an iſland of
" ſheep, or cattle, where innumerable flocks ſtrayed without a
" ſhepherd or guide. Here they found a fountain of running
" water, which was over-ſhadowed by a wild fig-tree. And

* This anſwers exactly to the gloom or cloud that ſurrounded Madeira, when diſcovered by the Portugueze, and which made them afraid to venture near it. The iſlands Tenerife, Palma, and Madeira appear at a diſtance (when the trade-wind blows) like thick dark clouds. Madeira was full of woods when diſcovered, which no doubt attracted the vapours, and made it appear more gloomy.

" having caught ſome ſheep, or cattle, they killed them; but
" perceiving their fleſh ſo bitter that it could not be eaten, they
" only took their ſkins. After this, ſailing alſo twelve days at
" the ſouth, they deſcried at a diſtance a certain iſland, and ſee-
" ing habitations and cultivated lands, they ſailed near to it, to
" make farther diſcoveries. But not long after, they were ſur-
" rounded with boats, taken priſoners, and conducted, together
" with their ſhip, to a certain town ſituated on the ſea-coaſt;
" where when they arrived they ſaw reddiſh men, with thin
" and long hair, and tall in ſtature; the women were alſo ſur-
" prizingly beautiful. They were kept there for three days, in a
" certain houſe; but on the fourth day a man came to them, and
" aſked them, in Arabic, concerning their condition, for what
" they came, and to whom they belonged? When they had
" told him all their ſtory, he promiſed happy things to them,
" and at the ſame time told them he was the King's interpreter.
" Wherefore, the next day, being brought to the King, and inter-
" rogated by him about the ſame things which the interpreter
" had aſked, they told the King the ſame ſtory which they had
" told the interpreter the day before; that they had ventured to
" ſea to diſcover whatever was remarkable or wonderful in
" it, and to penetrate to its utmoſt bounds. The King hearing
" theſe things, laughed, and ſaid to the interpreter, Tell theſe
" men, that my father commanded ſome of his ſubjects to ſail
" this ſea; and they ſailed by its breadth a whole month, ſo that
" the light failed them altogether, and ſo their voyage was vain
" and uſeleſs. Moreover, the King commanded the interpreter
" to promiſe good things in his name to theſe people, and to
" bid them them put their confidence in him. They were then
" conducted back to the place of their confinement, and detained
" there till the weſt wind began to blow. Then being put in-
" to a boat, with their eyes bound, they were ſent to ſea; where,

" according to their relation, they remained three days and
" nights: at length they arrived at the continent, where they
" were put on ſhore, with their hands tied behind their backs,
" and thus left to ſhift for themſelves. In this condition they lay
" till day-break, during which time they ſuffered the greateſt
" uneaſineſs from being bound ſo tight. But at length hearing
" a noiſe of human voices, they altogether called aloud for help;
" when ſome people approaching, and ſeeing them in this miſer-
" able condition, enquired of them the cauſe: theſe people (who
" were barbarians) aſked them if they knew how far they
" were from their own country? To which they replied, they
" could not tell. Upon this they were told that it was two
" months travel. The commander of theſe unfortunate men
" hearing this, burſt out into this exclamation, Va Aſſi! i. e.
" Alas! what we ſuffer! and the place has ever ſince been called
" Aſſi. It is a harbour in the weſtermoſt part of the coaſt, of
" which we have already made mention."

As the Nubian Geographer had not the above-mentioned account from the adventurers themſelves, we may reaſonably conclude that we have not the relation of the voyage exactly as it was performed: but if there is any truth in it at all, the iſland where the voyagers were blind-folded, and from thence ſent to Azaffi, can be no other than one of the Canary Iſlands, Madeira, or Porto Santo, all which lie within three days ſail of Azaffi.

Of all thoſe iſlands, Fuertaventura bids faireſt for the iſland of the two brothers, magicians, becauſe in clear weather it may be perceived from the continent of that part of Africa ſituated to the ſouth-weſt of Azaffi.

Now as Azaffi was at that time the remoteſt ſea-port town to the ſouth-weſt, it is probable that the natives of the continent oppo-

ſite

ſite to Fuertaventura, coming to Azaffi to trade, might inform the inhabitants of that town, that from their coaſt they always, in clear weather, obſerved an iſland. This will account for our author's ſaying, "This port looks towards Azaffi, and is at ſo ſmall "a diſtance from it, that, when the air on the ſea is clear and "free from clouds, you can diſcern ſmoke on the continent."

I ſhall now proceed to give ſome account of the original of thoſe people deſcribed in the foregoing Hiſtory of the Diſcovery and Conqueſt of the Canary Iſlands. The author of that Hiſtory has written no leſs than three folio pages to confute an opinion, held by ſome, that the natives of the Canaries were the deſcendants of the ten tribes of Iſrael that were carried into captivity by the Aſſyrians.

His own opinion is, that they came from Mauritania; and this he founds on the reſemblance of names of places in Africa and in the iſlands; for ſays he, "Telde, which is the name of "the oldeſt habitation in Canaria, Orotava, and Tegeſte, are all "names which we find given to places in Mauritania and in "Mount Atlas. It is to be ſuppoſed that Canaria, Fuertaventu-"ra, and Lancerota were peopled by the Alarbes, who are the "nation moſt eſteemed in Barbary; for the natives of thoſe iſlands "named milk Aho, and barley Temaſen, which are the names "that are given to thoſe things in the language of the Alarbes of "Barbary." He adds, that

"Among the books of a library that was in the cathedral of "St. Anna, in Canaria, there was one, ſo much diſfigured and "torn that it wanted both the beginning and the end; it treated of "the Romans, and gave an account, that when Africa was a "Roman province, the natives of Mauritania rebelled, and killed

" their Presidents and Governors; upon which the senate, resolv-
" ing to punish and make a severe example of the rebels, sent a
" powerful army into Mauritania, which vanquished and reduced
" them again to obedience: soon after, the ringleaders of the
" rebellion were put to death; and the tongues of the common
" sort, and of their wives and children, were cut out, and then
" they were all put on board vessels, with some grain and cattle,
" and transported to the Canary Islands *."

WHETHER the Canarians were exiles from Africa, or not, I shall not pretend to determine; but am persuaded they came originally from thence. This may easily be proved from the similitude of customs and language in South Barbary, to those of the natives of all the Canary Islands, excepting Tenerife †.

FOR instance, the Libyans ‡, before they gave their daughters in marriage, kept them apart some time, and fed them with milk till they became very fat. When any of them were wounded, they poured hot butter into the wound. And their principal dish, called Couscoussou, was much the same with the Goffio of the Canarians.

BUT the greatest proof lies in the similitude between the Canarian and Libyan languages, as may be observed in the following collection of words gathered out of the History of the Discovery and Conquest. My author is mistaken when

* One Thomas Nicols, who lived seven years in the Canary Islands, and wrote a history of them, says, that the best account he could get of the origin of the natives, was that they were exiles from Africa, banished thence by the Romans, who cut out their tongues for blaspheming their Gods.

† The language in Tenerife, at the time of the conquest, had no affinity to those spoken in the rest of the islands: by the annexed specimen it seems to have some resemblance of the Peruvian or some other of the American tongues.

‡ See the Description of Africa.

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he ſays, the languages of the iſlands reſembled the language ſpoken by the Alarbes or Arabs of Barbary; for the two words he mentions are not Arabic, but Shillha, the language now ſpoken in the mountains in the kingdoms of Morocco, Suz, and other parts of South Barbary. Although the number of the words in the ſpecimen of the languages of the iſlands, excluſive of that of Tenerife, amount to more than eighty, yet there are not above twenty of them which I can rightly deduce from the Shillha: which may cauſe an objection to what I aſſert concerning the original of the Canarians; but it muſt be conſidered, that ſome of the dialects of the Libyan tongue are as much different from one another, as the Canarian is from the Shillha; yet they are all branches of one original language, as I ſhall ſhew hereafter, in the deſcription of Africa.

It is evident that the Libyans did not come to the Canary Iſlands till after Pliny had wrote his Natural Hiſtory; for he tells us that thoſe iſlands were then uninhabited; and it is as clear it muſt have been before the conqueſt of Barbary by the Arabs, otherwiſe we ſhould have found ſome of the ceremonies of the Mahomedan religion* among the Canarians.

It is even not improbable that the Libyans who firſt ſettled in the iſlands, fled thither to avoid falling into the hands of the victorious Arabs.

The natives of the Canary Iſlands, at the time of the conqueſt, knew not the uſe of boats, conſequently the inhabitants of one iſland could not have any intercourſe with thoſe of another; yet, ſays my author, the languages of all of them, except that of Tenerife, though very different, had ſome affinity to each other.

* All the Libyans profeſs Mahomedaniſm.

A Collection of all the Words extant in the Languages of the ancient Inhabitants of the Canary Iſlands, gathered from the Hiſtory of the Diſcovery and Conqueſt, together with the Words of the ſame meaning in the Shillha or Libyan Tongue that reſemble them.

Lancerota and Fuertaventura Dialect.		*Shillha, a Dialect of the Libyan tongue.*
Aho	Milk	Agcho.
Temaſen	Barley	Tomzeen.
Tezzeſes	Sticks, which the natives uſed as weapons.	Tezezreat, a tree.
Mahay } Altihay }	Valiant or Honourable Men.	
Efeguen	Houſes of Devotion.	Fquir, a prieſt. See the words of the Canarians.
Tamarco	A Garment.	
Guapil	A Cap.	
Maho	A Shoe.	
Goffio	Barley-meal toaſted.	
Taffiaque	Stones ſharpened, uſed inſtead of knives.	
Guanil	Wild Goats.	
Harhuy	Skins or Leather.	

Gomeran Dialect.

Gomera	The name of the Iſland.	Gumeri, a tribe of Africans.
Taginaſte	A certain tree.	Taginaſt, a Palm-tree.
Tahuyan	Petticoats of goats ſkins.	Tahuyat, a Blanket or Cloth.

Hierronian Dialect.		*Shilluh.*
Eſero	The name of the Iſland, which ſignified Strong. See the words of the Palmeſe.	
Garſe	The famous Tree which yielded Water.	
Aguamanes	Roots of Fern, roaſted, beaten, and ſoaked in butter.	
Ahemon	Water.	Amon. In the Azanaga dialect, Emma.
Achemen	Milk.	
Aculan	Butter,	
Aran	Roots of Fern.	
Verdones Tomaſaques	Long Poles.	
Guatatiboa	A gathering together of the People to a Feaſt.	
Fubaque	A fat Sheep.	
Eraoranzan	Their Male Deity.	
Moneyba	Their Female Deity.	
Aranjairo	A Mediator.	

Canarian Dialect.

Acoran	God.	Mkoorn. In the Showiyah dialect, Amoukran, Great, or Maſter, or Lord.
Tibicenas	Apparitions in form of a ſhock Dog.	
Guanarteme	A King.	
Faycag	A Prieſt or Lawyer, next in dignity to the King.	Fqair.
Almogaren	Houſes of Devotion, or Temples.	Talmogaren.
Magados	Poles or Sticks, uſed as weapons.	
Amodagas	Ditto, ſharp-pointed and hardened by fire.	

Sabor,

Canarian Dialect.		*Shillha.*
Sabor	The Privy Council.	
Gayres	The Members of the Privy Council.	Mgar, a Ruler, or Man of Note.
Gama	Enough.	
Magadas	A kind of Nuns, or religious Women.	
Tamoganteen	Houſes.	Tigameen.
Aridaman	Goats.	
Taharan	Sheep	
Taguacen	Hogs.	
Tamazanona } Aſamotan * }	Fleſh fried in Butter. Barley.	
Archormaſe	Green Figs.	Tarkarmuſt, alſo Eckorran.
Tehaunenen	Dried Figs.	
Aho	Milk.	Agho, or Agcho.
Carianas	Seroons or Baſkets, made of Ruſhes or Palms.	Carian.
Adargoma	Shoulders of a Rock.	
Ataycate	Great or Stout Heart.	Tarkiſt, the Heart.
Arabiſenen	A Savage.	
Doramas	Noſtrils.	
Atirtiſma	The name by which they invoked God.	Ater, High or Lofty. Atirtiſma may mean the Lofty One, or Moſt High. The ancients inform us that Atlas was called by the natives Ater, Dyr, and Adyrrim.

* I am apt to imagine my author has tranſpoſed theſe words through negligence; and that the firſt ſignifies Barley, as it did in Lancerota and Fuertaventura.

† Now, the Libyans call a Mountain, Athrair and Adrair.

Palneſe

Palmeſe Dialect.		*Shillha.*
Benehoare	The name of the Iſland.	Beni-Howare, A tribe of Africans on Atlas.
Tagragigo	Hot Water, or a Well of Medicinal Water.	
Tebercorade	Good Water.	
Tocande	Calcined Stones, ſuch as are thrown out by volcanos.	
Tigo, or Tigot	Heaven.	Tigot.
Tigotan	The Heavens.	Tigotan.
Mayantigo	A Man's name, meaning Heavenly, Reſembling Heaven, or that he was Amiable as Part of Heaven.	
Aganeye	A Man's name, who had loſt his arm; the word ſignifying, an Arm cut off.	
Aſuquahe	Black or Duſkey.	
Thener	A Mountain.	Athrair, in the Showiyah dialect.
Tedote	A Hill.	
Aguyan	A Dog.	
Adeyhamen	Under the Water: ſo they termed a diſtrict overlooked by eminences in which were the water-ſprings.	Douwaman.
Acer	A ſtrong Hold, or inacceſſible Place. In the Hierronian dialect it had the ſame ſignification.	
Teguibite	Sheep or Goats Fleſh.	
Iffe	White.	
Atiniviva	Hogs.	
Adago	Goats Milk.	

Palmeſe Dialect.		*Shillha.*
Rueſco	Roots of Malvas.	
Abora	God.	
Guirres	Ravens or Crows.	
Irvene	Apparitions. Perhaps from	Rben, Gods.
Vacaguare	I want to die.	
Mocas	Goads, ſharp-pointed and hardened by fire.	
Y iguida y iguan Idafe	It will fall! Idafe will fall!	Y want y dir Idafe.
Guegerte y guantaro	Give to it, and it will not fall.	Ifkaſt, Oreyder.

THE above ſpecimen of the ſeveral languages of the Canarian Iſlands is written according to the Spaniſh orthography; and it muſt be obſerved that Gua, Gue, muſt in Engliſh be pronounced Wa, We; Ch, as in the word Cherry, &c. the Spaniſh J is ſounded gutturally. Our Spaniſh author has given the terminations of his language to the above Canarian words; for a Spaniard cannot pronounce a word without terminating it with a vowel, except thoſe words which end in d, n, r, s, z, l, x, y. The Canarian plurals, as well as the Libyan, end in n, but our author has changed them; for inſtance, for Carian, Baſkets, he has given us Carianas, becauſe the Spaniſh plurals never terminate in n.

As our author had thoſe Canarian words from the deſcendants of the natives, who in his time ſpoke nothing but Spaniſh, and had no knowledge of the language of their anceſtors but by tradition; therefore we may ſuppoſe that thoſe words are greatly altered: yet if we cut off the Spaniſh terminations, and change Gua and Gue into Wa, We, we ſhall find the affinity of the Canarian tongue to the Libyan, as near as we could well expect,

even ſuppoſing the Libyans and Canarians to have been originally the ſame people. For inſtance; according to the Engliſh pronunciation, Y iguida y iguan (i. e. it will fall), muſt be pronounced thus, Y iwid y iwan: and ſuppoſing that the words are tranſpoſed from their original or real diſpoſition, and that they were placed thus, Y iwan y iwid, we ſhould find in them a great likeneſs to the Libyan words of the ſame meaning, viz. Y want y dir. However, of this the reader will judge for himſelf. I have here given the Canarian vocabulary exactly as it is in the Spaniſh manuſcript.

Tenerifean Dialect.

Achineche	The name of the iſland.
Vincheni	The Natives.
Guihon	Ships.
Arguihon *	Behold Ships, or Ships appear.
Quebechi	The Royal Dignity.
Ahico †	A Cloak or Garment.
Anepa	A Scepter or Spear.
Achguarergenan Achoran Achaman	Suſtainer of Heaven and Earth.
Achuhuiaban Achucana Aguayarerar	The Great; Sublime, and Suſtainer of all.
Guarirari	God, or He who holds the World.
Atguaychafunatuman	He who holds the Heaven.
Achicuca	A Son.
Zucaſa	A Daughter.
Tavonas	Knives made of ſharp ſtones.
Menſey ‡	A King.
Achemenſey	Nobles or Gentlemen.

Tenerifean Dialect.

Cilhifiquico	Eſquires or Yeomen.
Achicarnay	Peaſants or Servants.
Quebehiera	Your Highneſs; for ſo they ſtiled the King.
Ahorer	Barley-meal, roaſted.
Taro	Barley.
Cancha	Little Dogs.
Ara	A Goat.
Ana	A Sheep.
Veneſmer	The month of Auguſt.
Hacichei	Peas, Beans, or Tares.
Ahof	Milk.
Oche	Butter.
Yoja	Mocanes, or Elder-berries.
Chacerquen	Honey, or Melaſſes made of mocanes.
Triguen §	Wheat.
Coran	A Man.
Chamato	A Woman.
Atuman	Heaven.
Tagaror	The Place of Judgment or Juſtice.

The firſt word marked * in the Tenerifean dialect reſembles the name of a port on the coaſt of Africa, called Arguin, formerly much frequented by ſhipping. The ſecond †, Tahayck, which in Shillha ſignifies a Garment. The third ‡, Menſa, which in the language of the Bambara, or Mandingo Blacks, ſignifies a King. The fourth §, Trigo, which in Spaniſh ſignifies Wheat.

A

DESCRIPTION

OF THE

CANARY ISLANDS:

INCLUDING

The Modern Hiſtory of the INHABITANTS,

AND

An Account of their CUSTOMS, MANNERS, TRADE, &c.



A CHART of LANCEROTA. With the Adjacent Islands.

Isle St. Clara

Roca del Ouste

ISLE GRATIOSA

ISLE LANCEROTA

The Town

Haria

El Rio

Alegranza

Roca del Este in Lat.d 29.15 N

Porto Cavallos Castle

Porto de Naos

A Scale of 20 Miles

5 10 15 20

I. Lobos

GRATIOSA

El Rio

All very fine Sand

High Rocks like the Needles

A Stony Beach

Salt Ponds

High Land

very High Land

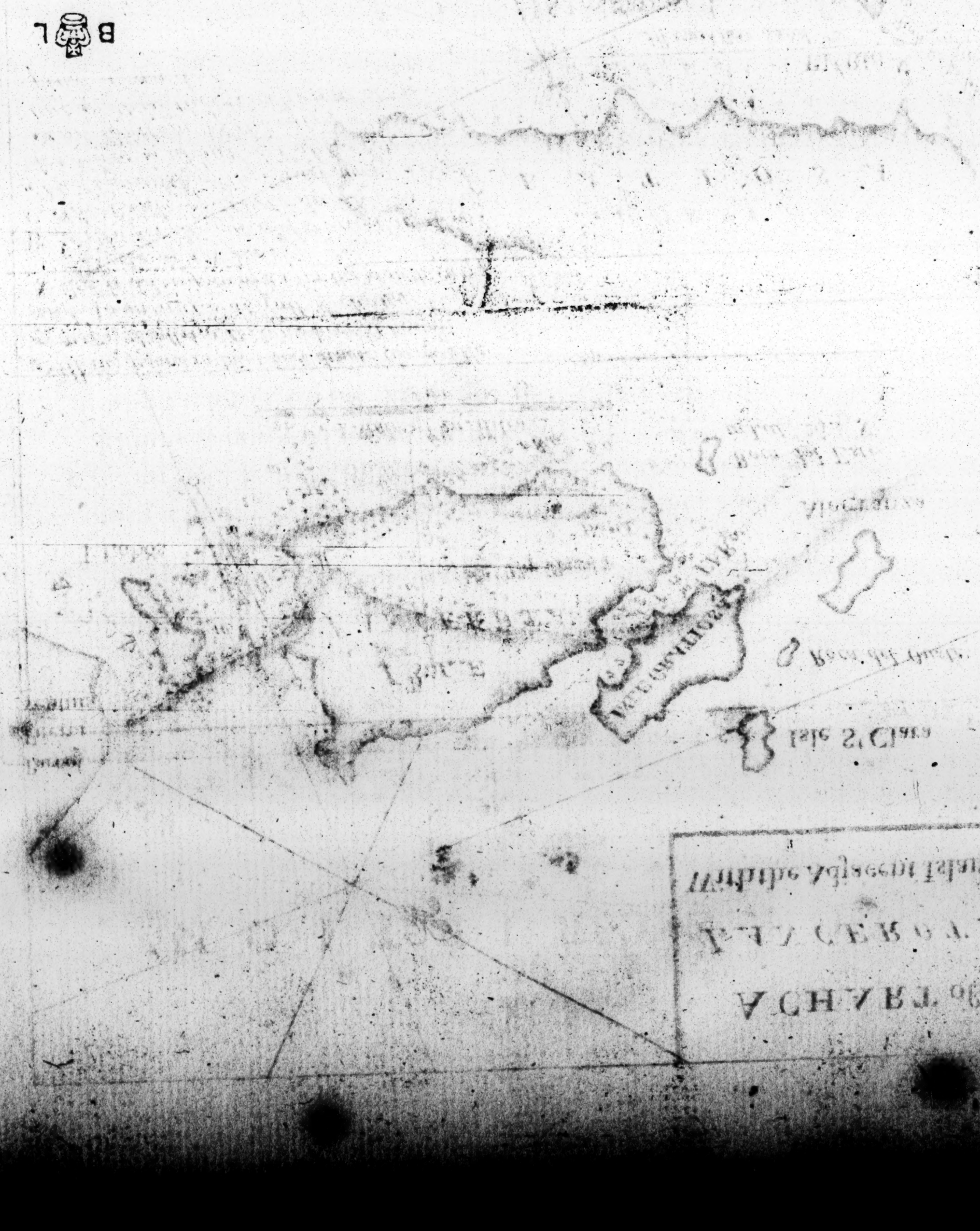
LANCEROTA

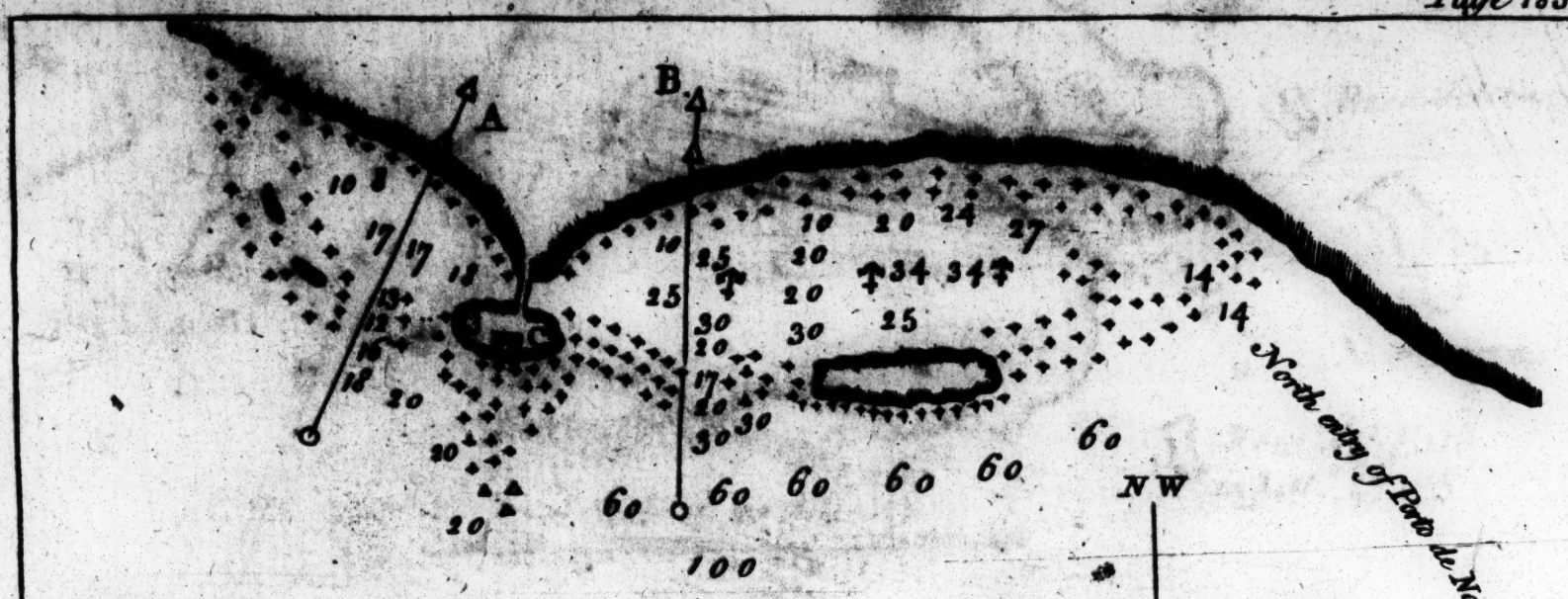
A DRAUGHT OF THE PORT of EL RIO. between the Islands of LANCEROTA & GRATIOSA it lies in Lat.d 29°. 15'. North.

A Scale of Miles.

1 2 3 4 5

BIBLIOTECA





All the figures in this Chart denote the depth of water at full Sea, It flows here XI hours and 45 minutes at full & change.

A the leading marks for the South entry of Porto de Naos.

B Ditto for the entry of Porto Cavallos.

C The Castle of Porto de Naos.

The Breadth of the Harbour of Porto de Naos is about a Cables length, The Bottom of the entry is rocky; but within the Harbours it is fine Sand.

A DRAUGHT of the HARBOURS of PORTO de NAOS; and PORTO CAVALLOS; in the ISLAND of LANCEROTA.

A DESCRIPTION OF THE CANARY ISLANDS.

CHAP. I.

A Deſcription of Lancerota and the adjacent uninhabited Iſlands.

THIS iſland is very high, and may be diſcerned at a great diſtance. On approaching it ſeems very black, rocky, and barren. It is about fifteen miles long and ten broad. The latitude of the centre of the iſland is twenty-nine degrees eight minutes north.

THE principal port is on the ſouth-eaſt ſide, and is called Porto de Naos, where any veſſel, not drawing above eighteen feet, may enter at high-water and ſpring tides, and lay ſecure from all winds and weather; although in ſailing along the coaſt, the ſhipping appear as if at anchor in an open road, the harbour being formed by a ridge of rocks, which cannot be perceived at any diſtance, moſt of them lying under water: theſe break off the ſwell of the ſea, ſo that the inſide is as ſmooth as a mill-pond. As there is no other convenient place in this, or any of the reſt of the Canary Iſlands, for cleaning or repairing large veſſels, it is much frequented for that purpoſe by the ſhipping which trade to theſe iſlands. At the weſt end of the harbour ſtands a ſquare caſtle, built of ſtone, and mounted with ſome cannon, but of no very great ſtrength, for ſhips of war may approach within muſquet-ſhot of it.

AT

At this port there is no town or village, but there are ſome magazines, where corn is depoſited in order to be ready for exportation.

On the weſt ſide of the caſtle is another port, called Porto Cavallos, and by ſome El Recife. This is alſo an excellent harbour, formed, like Porto de Naos, by a ridge of rocks; but the entrance to it is ſhallow, there being no more than twelve feet water at ſpring-tides. Upon a ſmall iſland, or large rock, between the two harbours, ſtands the aforeſaid caſtle, which defends them both. This rock is joined to the land by a bridge, under which boats go from Porto de Naos to Porto Cavallos.

At the north end of Lancerota is a large ſpacious harbour, called El Rio, which is a ſtreight or channel, dividing the iſland of Lancerota from the uninhabited iſland of Gracioſa. A ſhip of any burthen may enter this harbour at one end, and go out at the other: if ſhe keeps in the mid-way between the two iſlands, ſhe will always have ſix or ſeven fathoms water.

But if a ſhip wants a ſmooth place to lie in while the trade-wind blows, ſhe muſt, in coming into this harbour from the eaſtward, run a good way in, and double a ſhallow point which lies on the right hand, taking care to give it a good birth, which may eaſily be done by coming no nearer it than four fathoms; when paſt it, ſhe may edge near to Gracioſa, and anchor in any convenient depth of water; for it ſhoals gradually towards the ſhore, cloſe to which there are two fathoms.

This is a convenient place in the ſummer-ſeaſon for careening large ſhips; for a man of war of any nation that may happen to be at war with Spain, may come in here and unload all her ſtores, &c.

&c. on the iſland of Gracioſa, and heel and ſcrub. Or if two chance to come in together, the one may heave down by the other; in doing which they need not fear any oppoſition from the inhabitants, for there is neither caſtle or habitation near this port.

BUT the water here is not ſo ſmooth as in Porto de Naos, eſpecially if the trade-wind happens to blow hard from the eaſt, which ſends in a ſwell that makes it very troubleſome, if not impoſſible to careen a ſhip properly. But the wind does not often blow from that quarter in this part of the world. That which prevails moſt is the north or north-north-eaſt trade-wind. In mooring here, great care muſt be taken to have a good anchor and large ſcope of cable towards Lancerota; for in eaſt or ſouth-eaſt winds, heavy guſts or ſqualls come from the high land of that iſland. In the winter the wind here ſometimes ſhifts to the ſouth-weſt, when it is neceſſary to weigh and run back to the eaſtward round the aforeſaid ſhallow point, until the ſhip be land-locked from that wind, and there anchor.

THAT part of Lancerota facing the harbour of El Rio is an exceeding high and ſteep cliff, from the bottom of which to the harbour or ſea-ſhore, is about two muſquet-ſhot diſtance. The ground in this ſpace is low, and here is a ſalina or ſalt-work, being a ſquare piece of land, levelled, and divided by ſhallow trenches about two inches deep; into theſe they let the ſea-water, which, by the heat of the ſun and the nature of the ſoil, ſoon turns into ſalt.

FROM the ſhore of this harbour there is no other way of acceſs into Lancerota than by climbing a narrow, ſteep, and intricate path-way that leads to the top of the high cliff before-mentioned. It is ſcarce poſſible for a ſtranger to aſcend it without a

guide; for if he ſhould chance to wander from the path, he could not eaſily find it again, and would be in imminent danger of breaking his neck.

THERE are no other ports in Lancerota beſides thoſe already mentioned. All the ſouth ſide of the iſland may be reckoned one continued harbour when the trade-wind blows, for then the ſea there is ſmooth, and a boat may land at many places without any danger from the ſurf.

ABOUT two leagues inland from Porto de Naos, towards the north-weſt, is the town of Cayas, or Rubicon, the chief habitation in the iſland, and which was formerly a Biſhop's ſee. It contains about two hundred houſes, a church, and a convent of Friars: it has an old caſtle, mounted with ſome guns for its defence. Moſt of the dwelling-houſes here have but a mean appearance.

ABOUT two leagues inland, and to the ſouthward from the top of the narrow path-way of the cliff at El Rio, ſtands the town of Haria, the next in ſize to Cayas. I imagine it may contain about three hundred inhabitants. All the buildings here, except the church and three or four private houſes, are very mean and poor. When I was there, it was the reſidence of the Governor, but the Alcalde Major and the officers of the Inquiſition lived at Rubicon.

THE iſland Gracioſa lies on the north ſide of the channel EI Rio, and is an uninhabited and barren iſland, which is deſtitute of water. It is about three miles in length, and two in breadth. In the winter-ſeaſon the natives of Lancerota ſend goats and ſheep there to graze; but in the ſummer, when there is no rain, and the graſs

graſs is dry and withered, they are obliged to bring them back to Lancerota.

FOUR or five miles north of Gracioſa lies Alegranza, a high and rocky iſland, barren and deſtitute of water, conſequently uninhabited. It is not ſo large as Gracioſa. On viewing it from the top of a mountain in Gracioſa, it appeared to me that a ſhip might ride at anchor in ſmooth water to leeward of it, where the ſea ſeems to be coloured white, as if there was ſhoal-water and a ſandy bottom. The natives of Lancerota go at certain times to Alegranza, to gather orchilla-weed.

ABOUT eight miles to the eaſtward of Alegranza and Gracioſa is a large high rock in the ſea, called Roca del Eſte, i. e. the Eaſt Rock. On the weſt ſide of thoſe iſlands is another of the ſame ſize, Roca del Ouſte, i. e. the Weſt Rock. South-weſt, about three leagues from Gracioſa, lies a rocky uninhabited iſland, named Santa Clara. Many ſhips are wrecked upon theſe uninhabited iſlands in the night-time, being miſled by errors in their reckoning, and alſo by thoſe iſlands being improperly laid down in our charts, which generally place them thirty miles further ſouth than they ought to be.

I remember, that, a few years ago an Engliſh ſhip ran, in the night, upon Alegranza, and was ſoon after beat to pieces. The crew with ſome difficulty got ſafe aſhore upon the iſland, where they made ſeveral ſignals to acquaint the natives of Lancerota with their diſtreſs and bring them to their relief, but in vain.

MEAN time they had the good fortune to find ſome rain-water in the holes of the rocks; this, with what proviſions they had ſaved from the wreck, enabled them to ſubſiſt for ſome days; but

ſeeing famine ſtaring them in the face, and obſerving that the wind blew almoſt continually from Alegranza toward Gracioſa, they made a raft of ſpars, which they had ſaved from the wreck, and ſecured it well together with ropes; upon this raft the maſter of the veſſel embarking, having a maſt and ſail, and an oar to ſerve inſtead of a rudder, boldly put to ſea, and ſoon after ſafely landed in Gracioſa, where, as it was then winter-ſeaſon, he found ſome ſhepherds and fiſhermen, to whom he related his adventure and the diſtreſs of his crew: upon which the fiſhermen immediately went off in a boat to their relief, and brought them all ſafe to Lancerota.

CHAP. II.

Deſcription of the Iſland of Fuertaventura.

THE north end of this iſland lies ſouth-and-by-weſt from the ſouth-weſt point of Lancerota, about ſeven miles diſtance.

IN the channel between them, but neareſt to Fuertaventura, lies the little iſland of Lobos (i. e. Seals), which is about a league in circumference, uninhabited and deſtitute of water.

NEAR it there is a good road for ſhipping: the mark to find it, is to bring the eaſt point of Lobos to bear north-eaſt-by-north or north-eaſt, and anchor half way between it and Fuertaventura, or rather nearer to Fuertaventura. Although this road ſeems to be open and expoſed, yet it is very ſafe with the trade-wind, for the water is ſmooth, and the ground every where clean, being a fine ſandy bottom. Right aſhore from the road, on the ſhore of Fuertaventura, is a well of good water, eaſy to come at.

FUERTA-

FUERTAVENTURA is about eighty miles in length, and in general fifteen in breadth; in the middle it is narrow and low, for it is there almoſt cut in two by the ſea. That part of the iſland which is on the ſouth ſide of the iſthmus is mountainous, ſandy, barren, and almoſt entirely uninhabited. The northern part is alſo mountainous, yet the inland part is fertile and well inhabited

IN ſailing along this iſland, there are no houſes to be diſcerned on the ſea-coaſt, except at two or three places, where barks go to load corn.

ABOUT ſixteen miles to the ſouthward of the road, near Lobos, is a bay, in which there is a road where barks lie and lade corn; it is called Porto de Cabras: a ſtranger cannot find it without a pilot, for the ground all round it is rocky and foul. On the ſhore, near the road, is a patch of yellow ſand, which appears off at ſea like a few acres of ripe corn, or field of wheat juſt reaped: this is the beſt mark I know for finding Porto de Cabras.

Two leagues further along the ſhore, to the ſouthward, is the port of Cala de Fuſtes, where corn is alſo ſhipped off. This harbour is only fit for ſmall barks: here they lie ſecure from all winds, except the ſouth-eaſt, which rarely blows in that part of the world. When that happens, they immediately unload, and hawl up their barks on the beach at high-water, and then fill them with ſtones; ſo that notwithſtanding the ſwell which the wind ſends in, they remain immoveable and unhurt. There is a good road before the harbour, where ſhips may ride, which is deſcribed in the map of the iſlands.

THIS port may be known by a round black tower, and ſome houſes near it. This tower is built of great ſtones with lime,

after

after the ſame form as the caſtle of Rubicon in Lancerota, and, like it, has the door about twelve feet higher than the ground, ſo that to enter one muſt place a ladder againſt the wall, and ſo climb up. The top of the tower is flat, with battlements round it, on which are mounted two or three cannon for the defence of the port and ſhipping from corſairs. A Serjeant of the militia, with his family, reſides in a houſe cloſe by, whoſe office it is to take an account of what corn is ſhipped off from the port. He is alſo Governor of the fort and harbour, and gives an account to the Governor of the iſland and the Alcalde Major, of all ſhips that arrive in the road or haven. In caſe of an enemy's ſhip appearing, he is to alarm the iſland, and retire with his family and the crews of the barks, into the tower, and draw in the ladder after him, and ſhut the door: in which caſe I imagine it would be no eaſy matter to get at them.

Four leagues to the ſouthward of Cala de Fuſtes is a high, ſteep, rocky point, called Punta de Negro; between theſe are ſome bays, where ſhips may anchor, and where freſh water may be had; but a ſtranger cannot diſcover the proper anchoring-ground nor the watering-places, without a pilot. As I cannot pretend to give directions ſo exactly as that a ſtranger may not miſtake them, I think it better not to give any. On the other ſide of Cape Negro is a ſpacious bay, called Las Playas: the beſt anchoring-place in it, is on the north ſide, within a large white ſandy ſpot on the cliffs on the right hand going in: there it is clean ſandy ground, at a convenient diſtance from the ſhore, in fourteen fathoms water. But becauſe of the ſudden guſts from the cliffs, and eddies of wind that blow from many points of the compaſs in this bay, it will be neceſſary to moor your veſſel.

In the north corner of the bay there is a well, eaſy of acceſs, being cloſe to the ſea, which, if I remember right, flows

flows into it at high-water. The water of this well is ſomewhat brackiſh, and ſoon ſtinks.

THE weſtward or leeward point of this bay is a high rocky cliff, the top of which projects and hangs over the ſea: juſt beyond it is a ſandy bay, called Gran Tarrahala, where a ſhip may anchor in ſix or ſeven fathoms water. On the ſhore of this bay is a wood of a ſort of buſhes like wild pine, ſome of which are big enough for fuel for ſhipping; an article of great value in Lancerota and Fuertaventura.

FROM Tarrahala bay, weſt-ſouth-weſt half ſouth, ſeven leagues diſtant, is a point called Morro Gable: all the land between is ſandy, barren, and uninhabited.

FROM Morro Gable, weſt, twelve miles diſtance, is the Point of Handia. There are many anchoring-places in this tract, with a trade-wind: the ſea here is ſmooth, and there is plenty of good freſh water to be had. If you have not an experienced pilot, you muſt find out the beſt ground for anchoring in by the lead. The wells aſhore cannot be found without a guide. But the bay of Handia, lying to the eaſtward of the point of that name, is a ſpacious bay, with clean ſandy ground, where the ſea is generally very ſmooth. About half a mile right off to ſea from the point, lies a ſunken rock, which may ſometimes be ſeen at low-water: the ſea commonly breaks upon it. Beyond Point Handia, the ſhore turns to the northward, along by the other ſide of the iſland, unto the iſle of Lobos. All this ſide of the iſland, except the middle, is much expoſed to a northerly wind, which throws a heavy ſwelling ſea on the many reefs of rocks that abound there, on which it breaks with great violence; but the middle part is a large bight, having a ſandy ſhore, at a convenient diſtance

from

from which there is good anchoring and clear ſandy ground. On the ſhore there is a port and village, called Toſton, where barks lade corn: here is a tower, like that at Cala de Fuſtes. What is here ſaid concerning this ſide of the iſland, I have from the relations of the Canary ſeamen; I have never been there myſelf. I ſhall now proceed to deſcribe the inland places.

NOT quite two leagues inland from the road of Lobos beforementioned, is a town called Oliva, ſituated in the middle of a plain abounding with corn-fields. Here is a church and ſome good houſes, the number of them, if I remember right, may be about fifty. The next town to this, in the ſame direction from Lobos, is La Villa, the chief town in the iſland: this place is the centre of that part of the iſland lying north of the iſthmus. Here is a church and a convent of Franciſcan Friars; the number of houſes are nearly an hundred.

A ſhort league inland from Las Playas, is a town called Tunehe; this alſo contains about an hundred houſes, but they are very mean, in compariſon with thoſe of La Villa and Oliva.

BESIDES theſe there are many ſmall villages ſcattered up and down in the northern and inland part of the iſland, in ſuch a manner that as ſoon as we loſe ſight of one, we come in view of another; but the ſea-coaſt, as I ſaid before, is rocky, barren, and uninhabited. The other half of the iſland, called Handia, is totally deſolate, only here and there one meets with a ſhepherd's cottage, for there are no villages or farms in that part of the iſland.

BETWEEN the ſouth-weſt end of Lancerota and the little iſland of Lobos, there is a broad channel, through which ſhips ſail, being deep in the middle, and ſhoaling gradually towards Lancerota, near

near to which are five fathoms water, but very near or close to Lobos the ground is foul and rocky. There is room enough in this paſſage for ſhips of any burden to ply to windward, and there is no neceſſity for approaching too near to Lobos.

When a ſhip comes from the eaſtward with the trade-wind, and is paſſing through this channel, bound to the weſtward, as ſoon as ſhe brings a high hill on Lancerota to bear right to windward of her, ſhe will be becalmed, and ſoon after have the wind at ſouth-weſt. When this happens, ſhe muſt make ſhort tacks until ſhe gets into the trade again, or a conſtant northerly wind, the firſt puff of which will come to her at weſt or weſt-north-weſt, which when ſhe receives ſhe muſt not ſtand to the northward, otherwiſe ſhe will immediately loſe it again, but muſt ſtand towards Lobos, the nearer ſhe approaches to which ſhe will have the wind more large; and before ſhe is two-thirds channel-over, ſhe will have a ſteady wind at north or north-north-eaſt.

There is a channel between the north end of Fuertaventura and Lobos, but not ſo deep or broad as the other; yet to thoſe who are acquainted with it, it is a good paſſage, for there is not leſs than five fathoms water in the fair way.

When there is a great weſterly ſwell hereabouts, the ſea breaks on the rocks at the north-weſt end of Lobos, with ſuch violence, that it is horrible to behold; and I may, without exaggeration, affirm that I have ſeen breakers there near ſixty feet high: was one of theſe to ſtrike the ſtrongeſt ſhip, ſhe would be ſtaved to pieces in a moment. When I ſaw thoſe mighty breakers, our ſhip had juſt paſſed through the channel between Fuertaventura and Lobos: we had a fine briſk trade-wind at north-north-eaſt; and although we had no leſs than ten fathoms depth of water when

we came into the weſterly ſwell, yet we trembled for fear the waves would have broken, and thought ourſelves happy when we got out of ſoundings. We heard the noiſe of theſe breakers, like diſtant thunder, after we were paſt them ſix or ſeven leagues.

CHAP. III.

Of the Climate, Weather, Soil, and Produce of the Iſlands of Lancerota and Fuertaventura.

THE climate of thoſe iſlands is exceeding wholeſome, which may be owing to the drineſs of the ſoil and the ſtrong northerly winds that almoſt continually blow upon them, ſo that the inhabitants in general live to a great age.

FROM the middle or end of April, unto the beginning or middle of October, the wind blows vehemently, and almoſt without intermiſſion from the north and north-north-eaſt: ſometimes it veers a a little to the eaſtward. From the middle of October to the end of April it blows generally in the ſame direction, but now and then intermits and gives place to other winds. The ſouth-weſt wind always brings rain, and therefore is a moſt welcome gueſt to theſe iſlands. Other winds bring ſhowers, particularly the north-weſt; but thoſe ſhowers are partial, and of no duration, conſequently are of little ſervice to the ground: but the rain that comes from the ſouth-weſt often laſts two or three days. It falls very thick, in ſmall drops, and ſoaks into the earth, moiſtening it thoroughly. When theſe rains begin to fall, the natives ſow their grain; and about fourteen or twenty days after the latter rains, viz. towards the end of April, it is ready for reaping. Of the natures and properties of the winds that blow among thoſe iſlands, I ſhall have occaſion to treat at length in the deſcription of the oppoſite continent.

I ſhall

I ſhall only obſerve here, that the north and north-north-eaſt winds blow ſo hard and conſtantly upon theſe iſlands as to prevent the growth of all ſorts of trees, eſpecially in Lancerota, which is moſt expoſed to their violence: yet we find a few ſhrubs or buſhes there, called Tubaybas, which never grow to a great height any where; but here, becauſe of the ſtrong winds, they ſpread along the ground, except when ſheltered from it by rocks or walls. In the gardens there are fig-trees and ſome low trees or ſhrubs, which ſeldom ſhoot up higher than the garden-walls.

FUERTAVENTURA is not quite ſo much expoſed to the wind as Lancerota; therefore it is not quite ſo bare of trees and ſhrubs. Thoſe that grow there are the palm, the wild olive, and a ſort of wild pine, which the natives call Tarrahala. The cotton and euphorbium ſhrubs, fig-trees, and the ſhrub bearing the prickly pear, grow in gardens, although this laſt grows without cultivation in the fields in Canaria, and the iſlands to the weſtward thereof.

ALTHOUGH theſe iſlands are ſo deſtitute of trees, yet they abound with excellent herbage, among which grow ſeveral kinds of odoriferous flowers; the great plenty and variety of theſe induced the inhabitants to bring bees from the other iſlands, in order to propagate here; but they were diſappointed in their expectations, as none of thoſe inſects would remain with them: in all probability they could not bear the violent winds which blow here. Corn of various kinds grow in Lancerota and Fuertaventura, namely, wheat, barley, maize or Indian corn, and in ſuch abundance as not only to ſerve the inhabitants, but alſo thoſe of Tenerife and Palma, who depend greatly on theſe iſlands for their ſuſtenance.

TILL within theſe laſt thirty years Lancerota produced no vines: at that time a volcano broke out, and covered many fields

with ſmall duſt and pumice-ſtones, which have improved the ſoil to ſuch a degree, that vines are now planted there, which thrive well, and yield grapes, but the wine made from them is thin, poor, and ſo ſharp that a ſtranger cannot diſtinguiſh it by the taſte from vinegar; yet it is very wholeſome. Fuertaventura produces a greater quantity of wine, which is of a quality ſomething ſuperior to that of Lancerota.

Upon the rocks on the ſea-coaſt grows a great quantity of orchilla-weed, an ingredient uſed in dying, well known to our dyers in London. It grows out of the pores of the ſtones or rocks, to about the length of three inches: I have ſeen ſome eight or ten inches, but that is not common. It is of a round form, and of the thickneſs of common ſewing twine. Its colour is grey, inclining to white: here and there on the ſtalk we find white ſpots or ſcabs. Many ſtalks proceed from one root, at ſome diſtance from which they divide into branches. There is no earth or mould to be perceived upon the rock or ſtone where it grows. Thoſe who do not know this weed, or are not accuſtomed to gather it, would hardly be able to find it; for it is of ſuch a colour, and grows in ſuch a direction, that it appears at firſt ſight to be the ſhade of the rock on which it grows. This weed dyes a beautiful purple; and is alſo much uſed for brightening and enlivening other colours. The beſt ſort is that of the darkeſt colour, and of a form exactly round; the more it abounds with white ſpots or ſcabs, the more valuable. This weed grows in the Canary, Madeira, and Cape de Verd Iſlands, and on the coaſt of Barbary; but the beſt ſort and the greateſt quantity is found in the Canary Iſlands. That found on the adjacent coaſt of Africa is equal in quality, but, for want of ſeaſonable rains, it does not grow near ſo faſt. There is ſome reaſon to imagine that the orchilla was the Gertulian purple of the ancients. In ſupport of this opinion, we may obſerve that the

the coaſt of Africa adjacent to the Canary Iſlands, was by the ancients called Getulia, and abounds with orchilla. I cannot conceive how the Europeans came to the knowlege of the uſe of this weed; for immediately on the diſcovery of the Canary Iſlands, they ſought after it as eagerly as the Spaniards afterwards, on the diſcovery of America, did for gold: for the natives of the Canary Iſlands, and of that part of Africa formerly called Getulia, at this time know not the uſe of orchilla; neither doth it appear to any one to be a dye-ſtuff; for the colour is extracted from it by art and much preparation. None of it grows in any part of Europe that I know of, in ſuch a quantity that one could gather a handful in the ſpace of a day, except in the iſlands of the Archipelago, or on the rocks of Sicily, where of late they began to gather it, if I am not miſtaken, only about eight or ten years ago. One would be apt to imagine, that in the days of the diſcovery of the Canaries, ſome book was extant that gave an account of the orchilla, the place of its growth, its uſe, and method of extracting its dye.

In Lancerota are very few ſprings or wells of water. What the inhabitants uſe for themſelves and cattle is rain-water, which they preſerve in pits and ciſterns. This method is alſo practiſed in Fuertaventura, though there they have more ſprings and wells, but the water is generally brackiſh. At El Rio, on the Lancerota ſide of the port, and to the northward of the ſalina before-mentioned, is a well of medicinal water, reckoned a ſovereign cure for the itch. It is alſo good for common drinking, and will keep ſweet at ſea. It is eaſy of acceſs, lying cloſe to the water-ſide: it yields enough to fill two hogſheads in twenty-four hours. When I was there, it purged ſome of our crew for the firſt two days they drank of it; but afterwards it had no ſuch effect.

The cattle of thoſe iſlands are camels, horſes, aſſes, bullocks, ſheep, goats, and hogs, all of which, excepting the ſheep and goats,

goats, were brought to them ſince the conqueſt, from Barbary and Spain. The horſes here are of the Barbary breed, and are much eſteemed in Canaria and Tenerife for their ſpirit and ſwiftneſs; but as they are of little or no uſe in theſe iſlands, the natives having no diſtance to travel, and the difficulty of tranſporting them by ſea being ſo great, little or no care is taken to preſerve or increaſe the breed; ſo that at preſent their number is very ſmall. For travelling, the natives uſe aſſes of a larger ſize than thoſe of the other iſlands, which are maintained at little or no expence, and ſerve well enough for their ſhort journies.

In the ſpring, their cattle are fat and good: they appear at that time quite plump, ſleek, and gliſten as if they were rubbed with oil; but in the beginning of autumn, when the graſs is all withered or eaten up, they have a very different appearance, and are not fit for food.

They generally plow here with a camel or a couple of aſſes; for the ſoil is light, and they do not plow deep.

The ſea-coaſts of Lancerota and Fuertaventura afford the inhabitants fiſh of various kinds in great plenty, particularly a ſort of cod which they call Cherney, much better taſted than the cod of Newfoundland or thoſe of the North Sea. Another fiſh, of a yet more excellent taſte, is catched here, called Mero: it is as long as a cod, but much thicker, and has long ſtraps or whiſkers hanging at his mouth.

It would be a tedious taſk for me to deſcribe the various ſorts of them, to which I could not give Engliſh names, though there is one ſort I muſt not paſs over; I mean the Picudo, or ſea-pike, the bite of which is as poiſonous as that of a viper; yet this fiſh, when

when killed and dreſſed, is good and innocent food. On the rocks, by the ſea-ſhore, are many ſhell-fiſh, particularly limpets, which the natives make a proper uſe of.

THE want of wood or buſhes occaſions a ſcarcity of birds and wild-fowl; yet there are ſome Canary-birds, and a bird called Tubayba, about the ſize of a ſtarling, ſpeckled black and white; here are alſo partridges and ravens, with plenty of dunghil-fowls; but no turkeys, geeſe, or ducks: the want of the two laſt-mentioned ſpecies may probably be owing to the ſcarcity of water in the iſlands. Here are no venomous animals but the black ſpider, the bite of which, the natives ſay, is poiſonous, and occaſions a ſwelling attended with a burning pain: their cure for it is to eat a ſmall quantity of human excrement. Probably the great natural antipathy to this medicine has ſuch an effect on the human frame, as to kill or expel the venom received by the bite.

ON the north ſide of the uninhabited iſland of Gracioſa, is a ſmall ſandy bay, called by the natives Playa del Ambar. Here is ſometimes found a very good kind of ambergreaſe, in form ſomething like a pear, having commonly a ſhort ſtalk: by this it ſhould ſeem that it grows on the rocks under-water, which are near to this place, and is waſhed aſhore by the waves, for it is generally found after ſtormy weather.

IN Lancerota and Fuertaventura are many hills that have formerly been volcanos, the tops of which are of a ſmall circumference, and are hollow for a little way downwards, the edges of the tops being generally very narrow and ſharp. Upon the outſide is commonly ſeen a great deal of black duſt and burnt ſtone like pumice-ſtone, only darker and more ponderous. This ſubſtance ſeems to have been thrown out of the bowels of the earth by

by the eruptions, none of which have been known to happen in theſe two iſlands of late ages, except at Lancerota; where, about thirty years ago, a volcano broke out on the ſouth-weſt part of the iſland, which threw out ſuch an immenſe quantity of aſhes and huge ſtones, and with ſo dreadful a noiſe, that many of the natives deſerted their houſes and fled to Fuertaventura, for the preſervation of their lives: ſome time after, finding that thoſe who remained in Lancerota had received no hurt, they took courage and returned. This volcano was near the ſea, in a remote place from any habitation. In the ſea, at a ſmall diſtance from the volcano, iſſued a pillar of ſmoke, and afterwards a ſmall pyramidal rock aroſe, which remains to this day. This rock was joined to the iſland by the matter thrown out of the volcano; the noiſe of this eruption was ſo loud and great, that it was heard at Tenerife, although at the diſtance of forty leagues. The noiſe being conveyed ſo far might probably be occaſioned by the winds generally blowing from Lancerota towards Tenerife.

CHAP. IV.

Of the Inhabitants of Lancerota and Fuertaventura, their Method of Living, Manners, and Cuſtoms, &c.

ALTHOUGH the natives of theſe iſlands paſs for Spaniards, yet they are ſprung from a mixture of the ancient inhabitants, the Normans, and other Europeans who ſubdued them, and from ſome Mooriſh captives, whom Diego de Herrera and others brought to the iſlands from the coaſt of Barbary, as has been obſerved in the Hiſtory of the Diſcovery and Conqueſt.

THEY are, in general, of a large ſize, robuſt, ſtrong, and of a very dark complexion. By the natives of the reſt of the Canary Iſlands

iſlands they are accounted rude and unpoliſhed in their manners: this character I believe to be true; for, by what I have had occaſion to obſerve of them, they ſeem to be avaricious, ruſtic, and ignorant, eſpecially thoſe of Lancerota.

THEY neither ſpeak nor underſtand any other language than the Caſtillian, and this they pronounce moſt barbarouſly. They dreſs coarſely, and after the Spaniſh modern faſhion; for the ſhort-cloak and golilla, formerly uſed by the Spaniards, are not known here. Their houſes are built of ſtone and lime; thoſe of the gentry are covered with pan-tiles; but the meaner ſort are thatched with ſtraw: very few, even of the better kind, are ceiled or lofted, but are built in form of large barns, and divided into apartments by boarded partitions that run no higher than the top of the walls; ſo that the rooms are all open above, having nothing to cover them except the pantiled-roof. The floors are commonly paved with flag-ſtones.

THE food of the peaſants is generally what they call Goffio, which is flour of wheat, or barley, toaſted: this they mix with a little water, and bring to the conſiſtence of dough, and thus eat it. This ſimple diet requires neither ſpoons, knives, nor forks. Sometimes, indeed, they refine on this fare, by dipping every handful of their Goffio in honey or melaſſes. In the winter-ſeaſon, when the graſs is in perfection, they have plenty of rich and excellent milk, in which they put the Goffio, and ſo eat it, uſing ſea-ſhells inſtead of ſpoons: to a hungry man this is no mean food. Another way of preparing Goffio, is by putting it into boiling milk, and then ſtirring it about until it is ſufficiently boiled and thickened. Although the poor people, on particular occaſions, ſuch as great feſtivals, weddings, &c. eat fleſh and fiſh, yet, as I ſaid before, Goffio is their common food. As to bread, it is rarely

uſed by any but the gentry; there are ſome people in theſe iſlands who know not the taſte of it. One reaſon for this may be, that fuel is very ſcarce, eſpecially in Lancerota, inſomuch that I am at a loſs to conceive how the gentry there get a ſufficient quantity to dreſs their victuals.

THE peaſants value themſelves much on account of their Goffio diet, and deſpiſe the bread-eaters of the other iſlands. Wine they ſeldom drink, or indeed any thing elſe than water. Their employment is plowing the ground, ſowing and reaping corn, and other labour in huſbandry. There are few men artificers in Lancerota and Fuertaventura; for their cloaths are almoſt all made by the women; houſhold-furniture, &c. are brought to them from the other iſlands. There are but few monks, and no nuns in theſe iſlands: however they are in no want of prieſts, for there are ſeveral pariſh churches, and an inferior Court of Inquiſition in each of theſe iſlands, to prevent hereſy; ſo that the religion of the church of Rome is the only one profeſſed among them.

THE gentry are very averſe to leaving their country, having not the leaſt curioſity to travel and ſee the world. Very few of them viſit Spain, or even Canaria, unleſs when they are obliged to attend their law-ſuits in that iſland. A gentleman here, poſſeſſing a few acres of land, a dozen of ſheep, a couple of aſſes, and a camel, would chuſe rather to live all his days on Goffio, than venture to the Spaniſh Weſt Indies to mend his fortune by trade or any other employment: he would even imagine that by engaging in ſuch an undertaking, he ſhould diſgrace himſelf and family for ever. Yet he would not be aſhamed to oppreſs the poor peaſants, and meanly deceive or take advantage of ſtrangers, in order to ſupport what is called rank in thoſe iſlands, which, among the claſs of gentry I am deſcribing, conſiſts wholly in not working, or in riding

riding a ſhort diſtance on an aſs, attended by a ragged ſervant, inſtead of travelling on foot: theſe are the points in which they diſtinguiſh themſelves from the vulgar.

To give a more diſtinct idea of the manner and cuſtoms of theſe people, I ſhall here inſert the particulars of ſome journies I made in Lancerota and Fuertaventura. In my paſſage from the coaſt of Africa to Tenerife, I happened to touch at Cala de Fuſtes, in Fuertaventura, where, immediately on our arrival, the officer of the port ſent an expreſs to the Governor, at Oliva, to acquaint him therewith. By the return of the expreſs I received an order to come on ſhore to him with all convenient ſpeed; the officer of the port having procured me a ſaddled aſs (for a horſe was not to be had) with a guide. We ſet out from the port about three o'clock in the afternoon; and after having travelled about two hours through dry, barren, and ſtony places, where we ſaw ſome goats and camels grazing, we came to a fine level country, where were many corn-fields, with houſes and ſmall villages ſcattered amongſt them. At ſun-ſetting we came near a pariſh church and parſonage; I intreated the guide to conduct me to the parſon's houſe, to lodge that night, as there are no inns or public houſes in Fuertaventura; but he excuſed himſelf, under various pretences, and perſuaded me to proceed about a mile further, to a rich farmer's houſe, where he ſaid we ſhould be more hoſpitably entertained. When we arrived there our hoſt received us frankly, and ordered a couple of fowls to be killed and dreſſed for ſupper, which were preſently made ready by his wife. In the mean time the news of the arrival of a ſtranger having ſpread through the village, all the inhabitants came to ſee me; they aſked me a number of curious queſtions concerning England and Spain, with the latter of which they are as little acquainted as with the former. They were ſo inquiſitive, that I was quite ſpent with talking, and

they ſcarcely allowed me time to eat, and did not leave me till ten o'clock, which is a very late hour for going to bed in that country. At ſupper, nobody ſat at table but the farmer and myſelf; his wife, as the cuſtom is there, waited on us; and when we had ſupped, removed the fragments, and then went to ſup by herſelf. My guide ſupped with the ſervants upon Goffio and melaſſes or honey, in the ſame room with us: this they are not uſed to, but being curious, and not willing to loſe the pleaſure of converſing with a ſtranger, they thought it a ſufficient excuſe for diſpenſing with decorum. The farmer, after ſupper, treated the whole company with a tumbler of wine each, which made them talk more than they were accuſtomed to; for the ſervants there are ſeldom indulged with a glaſs of wine. At night, my guide, who ſlept in the ſame bed, diſturbed me much with his ſcratching, having the itch, or ſort of ſcab, to which the people in all the Canary iſlands are very much ſubject; the cauſe of which I know not: but it is certain, that the people who dwell in countries remarkable for the purity of the air, are more ſubject to this diſorder than thoſe who live in places where the air is moiſt and damp. We roſe before day-break, and purſued our journey, leaving our hoſt and his family faſt aſleep. We now paſſed through a good country, well peopled. Upon the road we met a couple going to church to be married, with their retinue all riding on aſſes: they ſaluted us in this manner, "Ave Maria," i. e. Hail Mary; to which my guide anſwered, "Sin peccado concebida;" that is, Conceived free from original ſin. He reproved me ſeveral times for not anſwering the people we met in the ſame manner as he did: as I did not chuſe to enter into a diſpute with him, I told him, it would be quite ridiculous in me to conform to one Spaniſh cuſtom, unleſs I could do ſo in all. In the courſe of our converſation on the road, he told me that the farmer, who had entertained us, was exceeding rich; and confeſſed that his reaſon for not putting

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up at the prieſt's houſe, as I deſired him, was becauſe he could not uſe the freedom there to beg provender for his aſs; but that if he had known what was to happen, he would have complied with my requeſt, "For, ſaid he, the rich miſer made me pay for my barley; and did you mark how ſparing he was of his wine; and when his wife wanted aught, ſhe came to the churl for the keys." I would adviſe all ſtrangers, who may chance to be travelling in Lancerota or Fuertaventura, to put up at a prieſt's, for the clergy there are more capable to furniſh lodging, proviſion, and converſation, than either the peaſants or gentry. The rich farmer before-mentioned had often been at Tenerife, to ſell his corn, and knew all the Iriſh merchants there: thoſe people are all zealous members of the Romiſh church; and there are no proteſtant merchants in any of the iſlands, except the Engliſh Conſul and another. Being curious to know what opinion the natives had of the Iriſh merchants, I enquired of my hoſt, if he knew a perſon or two, whom I named, and what he thought of them? He ſeemed to have a juſt notion of each; but at laſt, after, I had aſked after about ten of them, he ſaid, "Sir, theſe are all catholics and very good people, but they are only Chriſtians of St. Patricio." I deſired to know what he meant by this; he gave me no direct anſwer, but ſhook his head, and ſaid, "Theſe men are very well in their way, but muſt not be compared to the Chriſtians of theſe iſlands. Ay, ay, added he, ſmiling, it is not for nothing they come to our country." About noon we arrived at Oliva, the reſidence of the Governor, who, with his ſon, was ſitting in a large hall, paved with flags, the ſides of which were adorned with muſquets, ſwords, and pikes. On my entry they received me in a diſtant but polite manner, and deſired me to ſit down. After aſking me ſeveral queſtions relating to the occaſion of my coming to the iſland, and whither I was bound, they began to converſe more freely, and enquired if I was a catholic? When

they

they found I was not, they ſaid, "Is it poſſible, Signior, that a perſon of your prudence and good underſtanding can have any juſt reaſon for not embracing our moſt holy religion?" As I was greatly fatigued with my journey, and faint with hunger and thirſt, I wanted much to evade the argument, which I ſaw approaching; ſo I told them, every country had its peculiar cuſtoms and religion, to which each native was ſo ſtrongly attached, that it was almoſt as impoſſible to perſuade him to change his opinion, as to alter his form. Upon this, to my great comfort, dinner appeared, which, for the preſent, gave a truce to the converſation. The dinner conſiſted of a certain ſoup made of oil, vinegar, water, pepper, and onions, with a few thin ſlices of bread; after this courſe came three boiled eggs, with tolerable good wine and bread. While we were eating, I perceived ſome ladies peeping at us from the adjacent apartments, who, as ſoon as they thought they were diſcovered, withdrew. After dinner, the religious converſation was revived, when, finding my ſpirits pretty well recruited, and that I could not well evade the argument as before, I diſputed with them a conſiderable time, and at laſt told them it was in vain for us to talk any more on the ſubject; for as I held the Chriſtian religion only by the ſacred writings of the Old and New Teſtament, all their arguments drawn from the authority of the church, the writings of the fathers, and the opinions of ſaints and wiſe men, went with me for nothing: and added, that if the religion of the New Teſtament was the ſame with that now profeſſed by the Romiſh and proteſtant churches, it made that book to be falſe and incoherent; becauſe the New Teſtament plainly declares, that no man in any place can embrace or profeſs Chriſtianity, without ſuffering worldly loſs in ſome way or other other, ſolely on account of his religion. But, on the contrary, in Spain, and many other countries, a man cannot be a member of ſociety unleſs he profeſs what they call Chriſtianity;

nity; which is ſo far from being a loſs to thoſe who profeſs it, that it is the firſt ſtep to honour and riches. As the Governor's ſon had heard juſt ſo much about the ſacred writings as to know that the church pretends to hold them in eſteem, he did not contradict what I ſaid of them, but replied, that he was ſure I muſt be wrong; and that if I would ſtay ſome time in the iſland, he would bring a learned and pious prieſt, who ſhould ſoon convince me of my error, and ſhew me, that out of the church of Rome there could be no ſalvation. Then riſing, he deſired me to look at the arms with which the hall was adorned, moſt of which were grown ruſty: he aſked me if we had any ſo good in England. Upon this a ſervant entered, and informed them that their horſes were ſaddled and ready. The Governor then ſaid he was ſorry he was obliged to leave me ſo ſoon, gave me a Bill of Health, and an order to be ſupplied with what I wanted, and then took his leave, wiſhing me a happy return to my own country. Before he departed, he ordered a ſervant to give us ſome bread and wine, to refreſh us by the way on our return to Cala de Fuſtes. Having this proviſion, we did not ſtop by the way, as before, but went through deſert places, a nearer road to Cala de Fuſtes, where we arrived at two o'clock next morning, and went on board. When we aroſe next day, the Mate informed me, that the Alcalde Major had been on board very early in the morning, and had waited for me until the evening. He found the firſt volume of Don Quixote, in Spaniſh, lying in the cabin, with which he was much pleaſed, and employed himſelf all that day in reading it, except when he left off to breakfaſt and dine: it ſeems he had never ſeen that book before. He left orders with the officer of the tower, to deſire me to wait on him at the Villa; but the Mate, in my abſence, having got on board all the freſh water and proviſions which were wanted, and for which and a Bill of Health we came to the iſland, we thought proper to diſpenſe with the order of the Alcalde

Major, and ſailed the next day. It is cuſtomary in Engliſh ſhips lying at anchor in a road, to have a candle burning all night, to be ready in caſe of accidents, and a man or two on the deck to keep watch: my guide obſerving all this, imagined theſe things were done by way of reſpect to me; for when I diſmiſſed him, he ſaid, that if the Governor and gentry of the iſland had the leaſt notion of the grand manner of living in our ſhip, they would not deſpiſe ſeafaring people ſo much as they did; for, added he, none of them eat ſo well, or drink ſo good wine, as your ſeamen.

THE ſecond time I was at Fuertaventura, we were forced in there from the coaſt of Barbary by a gale of wind; for Cape Negro in this iſland is not more than about ſeventeen leagues diſtant from that coaſt. We anchored at that time in the bay of Las Playas, and determined to remain there a few days till the weather ſhould change.

ON our arrival, I ſent a meſſenger to the Alcalde Major, to inform him of our being in the bay; but receiving no anſwer, I went aſhore, the next day, with one of our crew, and walked up to the village called El Tunehe, about three miles diſtant. On our arrival there, we went into a cottage for ſhelter from the ſun, and deſired the good-woman of the houſe to give us ſomething to eat and drink. She immediately boiled ſome milk with Goffio of barley, and prepared it for our refreſhment, which we found to be a moſt excellent diſh. It being then about the end of May, the weather exceſſive hot, and our faces ſcorched with the ſtrong warm breezes that blow fiercely there at that ſeaſon, we, immediately after our meal, fell faſt aſleep. About an hour after, we were awaked by ſome of the principal inhabitants, who demanded of us from whence we came, and what we wanted in the iſland? After anſwering them, we walked out of the houſe to view the town, which I think is the pooreſt in all the Canary Iſlands.

Iſlands. As the wind blew ſtrong, and was therefore very diſagreeable, they conducted us into a garden, where we ſat down behind a wall, for ſhelter from the wind, and were agreeably ſhaded from the rays of the ſun by the wide-ſpreading branches of a large fig-tree. Here we had a great deal of converſation; and among other things, I aſked them how theſe iſlands were firſt peopled? One of them anſwered, that the Roman general Sertorius was the firſt who diſcovered and ſent inhabitants to them. He ſaid, the reaſon why Lancerota and Fuertaventura were more barren than the reſt of the Canary Iſlands, was on account of their vicinity to the coaſt of Africa, "Which, ſaid he, you very well know is dry and ſandy." At firſt ſight of this man, we told him we had diſpatched a meſſenger to inform the Alcalde Major of our arrival, and to provide aſſes to carry us to him; but after waiting long, and ſeeing no appearance of our meſſenger's return, or of any preparations for our journey, we told him we could ſtay no longer, but would immediately return to our veſſel, if he did not ſend us forthwith to the Alcalde Major. Upon which, after ſome heſitation, and looking as one aſhamed, he told us, that ſince the truth muſt come out, it ſignified nothing to diſguiſe it any longer, and therefore he had to acquaint us, that as no perſon was allowed to enter the iſland without the licence of the Alcalde Major, whoſe office it was to take care that no infectious diſtemper ſhould be brought into it, they, being his ſervants, had taken the liberty to detain us priſoners until his pleaſure ſhould be known. We were a little alarmed at this declaration; but luckily the Alcalde Major with his retinue arrived at that inſtant, and freed us from our uneaſineſs. About an hour after, being provided with aſſes, at four o'clock in the afternoon, we ſet out, being about eight in company, and travelled all that evening through corn-fields until ſun-ſet, when we paſſed through narrow defiles betwixt the mountains, and arrived at the Alcalde Major's houſe about nine at night.

After having conducted us into a room, he left us there for about half an hour, and retired into another apartment, where was his family. When ſupper was ready, he returned to us. We were fortunate enough to find bread at the table inſtead of Goffio-dough, and wine that was drinkable, with a couple of broiled chickens; which was a repaſt far better than I expected in ſuch a place, and at ſuch a late hour. On the door of our bed-room was paſted a printed paper, called an Ave Maria, which ran as follows: "Hail, Mary! conceived without original ſin. Whenever any "one fervently and with ſincere devotion repeats theſe words, he "cauſeth great joy in heaven, and infinite terror in hell." When I aſked the Alcalde about this paper, he informed us that ſome miſſionaries from Spain came lately to the iſlands, in their way to the Indies, where obſerving a want of devotion to the Virgin, they, in order to enliven it, cauſed the natives to buy thoſe papers, and paſte them on the doors of their houſes and apartments.

Next morning we walked out to ſee the town, which is pleaſantly ſituated in a narrow bottom, ſurrounded with hills. It has a large beautiful church and convent, built of hewn ſtone: moſt of the houſes of the town are neat, but without either balconies or any outer courts, as is the manner of building the houſes of people of faſhion in Spain and in the other iſlands. In the gardens of the town we ſaw no fruit nor other trees, except a few palms or fig-trees, and ſome of the ſhrub bearing the prickly pear. After our walk we returned to the houſe, where we breakfaſted on bread, broiled chickens, cheeſe, wine, and ſweetmeats; for the gentry here do not make uſe of chocolate, like thoſe in the reſt of the iſlands. All the time we were in the Alcalde's houſe we ſaw no women, except the ſervants, it not being the cuſtom there for women of faſhion to appear before ſtrangers. About ten in the morning we took our leave of him, and returned to Las Playas.

On

On our way thither we ſtopped at a gentleman's houſe, who was a native of Tenerife, and farmed the King's revenue upon ſnuff and tobacco in this iſland. His houſe was two ſtories high, with balconies. He ordered us each a diſh of chocolate, and entertained us after a free, open, and hoſpitable manner; and when we took our leave of him, he made one of his ſervants fill our guide's ſack full of bread, cheeſe, and bottles of wine.

NEXT day the Alcalde Major and the Governor's ſon came to viſit me on board the ſhip at Las Playas. The latter immediately recollected his having ſeen me when I was at Oliva, and reprimanded me becauſe I had not waited on his father. I excuſed myſelf in the beſt manner I could. And when the Alcalde Major underſtood I was the ſame perſon, on board whoſe veſſel he had been ſome years before, at Cala de Fuſtes, he aſked me in a very ſerious manner, why I went away that time without ſeeing him, and paying his fees: he added, that the duty of a maſter of a veſſel, is, whenever he arrives in the iſland, to wait upon him immediately. In anſwer to all this, I pleaded ignorance of the Spaniſh cuſtoms; which is a good apology for ſtrangers to make at all times when they fall into any miſtakes, and are thereby embarraſſed in that country. After entertaining them in the beſt manner I could, they went aſhore, being ſea-ſick, and lodged in a cave near the ſea. We ſtruck a bargain with them for a cargo of wheat, for one of the veſſels, for at that time I had two in the bay, one of which I intended ſhould carry this corn to the iſland of Madeira.

IN order to take on board the corn, it was abſolutely neceſſary to receive a viſit of the Inquiſition, &c. before which no veſſel can trade in theſe iſlands. But when theſe crafty gentlemen found I was in earneſt about buying corn, and that I had received the viſits of the

Inquiſitors, they, expecting to make me pay them more money for it, pretended they could not buy the corn ſo cheap as they imagined: "Beſides, ſaid they, we run a great riſque of being called to account for exporting corn contrary to law." When I perceived them ſhuffling, I altered my deſign of buying corn, but attempted to trade with the reſt of the inhabitants for caſh and what little proviſion I wanted for the veſſels; but this did not ſucceed, for the Alcalde Major and his aſſociates, by their power and authority in the iſland, ſo intimidated the natives, and laid ſo many ſtumbling blocks in their way, that they could not buy any thing from me. The Alcalde, finding his ſcheme had taken effect, and that I was diſappointed, propoſed again to ſell the cargo of corn, and to abate ſomething of the price which I had rejected. When he made this propoſal I was aſhore and in his power, therefore did not tell him all I thought, but ſeemed to agree to his offer; but as ſoon as I got on board, prepared every thing for ſailing. As ſoon as they perceived this from the ſhore, they immediately ſent a boat aboard, with a meſſage beſeeching me to ſtay, and that if I would come aſhore, they would make me offers to my ſatisfaction. I told the meſſenger there was no truſting to what they ſaid; upon which, when he found me in earneſt, he preſented me with a bill of the dues and fees of the Inquiſition, and of the Alcalde Major for the two different times I had been in the iſland, in all amounting to about ſix pounds. I told the meſſenger to give my compliments to the Alcalde and the officers of the Inquiſition, and tell them I would pay them when ever I ſhould have the pleaſure of ſeeing them again: and ſo we departed. During the time the Alcalde Major and his companions lodged in the cave by the ſea-ſhore, they ſubſiſted on what proviſions we ſent aſhore to them, and on fiſh, for they could not remain in the ſhips by reaſon of ſea-ſickneſs. At that time ſome of the fiſhermen catched in the bay a huge tortoiſe, or logger-

head

head turtle, weighing about five hundred pounds, which they brought aſhore, and placed on its back upon a great ſtone, then cut its throat, from which the blood iſſued forth in a large ſmoaking ſtream. Having no veſſel at hand to receive it, the Alcalde and the reſt of the gentry catched as much of it as they could in their hands and drank it off. When they obſerved our diſguſt at the ſight of ſuch a barbarous and beaſtly repaſt, they ſhook their heads, and told us it was an excellent remedy for the itch, and invited us to partake likewiſe: to the increaſe of our loathing, we obſerved their hands blotched with ſcabs and ulcers.

In this voyage we had on board, as an interpreter on the coaſt of Africa, a Barbary Jew. When we came to Fuertaventura, I gave ſtrict orders to our crew not to tell the iſlanders who he was, for fear of an accident in caſe he ſhould venture aſhore; and before I went myſelf, I adviſed him to keep on board, for fear the Inquiſition ſhould get notice of, and detain him. But, notwithſtanding my caution, he went aſhore, and travelled to the village of Tunehe, where he paſſed for a catholic. As he ſpoke very good Spaniſh, the natives were very fond of converſing with him; and one of them happening to aſk him what countryman he was, he replied an Italian; the other aſked him if he had ever been in Rome, to which he readily anſwered in the affirmative: "And have you ever ſeen God's Vicar upon earth?" "Yes, "ſaid he, and received his bleſſing alſo." Upon this they conducted him to their houſes, where they treated him with the beſt they had, and made him ſome preſents of Goffio-meal, kids, and fowls: but when ſome of our poor heretical ſailors went to that village, they never ſo much as deſired them to come into their houſes, or aſked them to eat or drink, until they ſhewed them money.

When

When I firſt came to the iſland of Lancerota, we anchored in the port of El Rio before-mentioned, from whence I immediately diſpatched a ſhepherd, whom I found there, to the Governor to give him notice of our arrival. He returned the ſame day, and brought with him one of the Governor's ſervants, with a ſaddled aſs, and an order for me to wait on him at the village of Haria. Accordingly I went aſhore, and took a Tenerife boy along with me. After we had aſcended the ſteep cliff by the narrow path-way, we found the ſaddled aſs waiting for us, upon which I mounted, and ſoon came to the village, where I found the Governor ſitting on a bench before the door of his houſe; who, on my approaching him, embraced and ſaluted me after the Spaniſh faſhion. He was dreſſed in a black taffety waiſtcoat, and breeches of the ſame ſtuff, white ſilk ſtockings, a linen night-cap laced, with a broad-brimmed hat ſlouched. This dreſs made him appear extremely tall, and he was in reality about ſix feet high, and ſeemed to be about fifty-five years of age. After ſitting ſome time with him at the door, he brought me into the houſe, and introduced me to ſome ladies, whom I took to be his wife and daughters. This was a favour of no ſmall account in this, or any other of the Canary Iſlands. Although I left the ſhip before dinner-time, nobody aſked me if I had dined, ſo that I faſted that day from morning to night. There is a ſtrange ſort of delicacy among the gentry here, which is, that one muſt not aſk for any thing to eat, though ever ſo hungry or faint, in a ſtrange houſe; as a freedom of that kind would be looked on as the higheſt degree of vulgarity and ill-breeding: therefore, when I found an opportunity, I made a pretence of going out to ſpeak to my ſervant, but in reality to try to get ſome victuals privately. The Tenerife boy I found had ſuffered as much as myſelf: however, I gave him ſome money and ſent him to bring whatever he could find that was eatable; and in caſe he could procure nothing better,

better, to bring me a lump of Goffio-dough, or handful of meal: but his ſearch proved in vain, there being no ſuch thing as bread or any eatables ſold there. At laſt ſupper-time came, and the repaſt was, for that part of the world, not only a good one, but very elegant, conſiſting of many different diſhes. All the time we were at table, the ladies were very particular in their enquiries concerning the Engliſh women, their appearance, dreſs, behaviour, and amuſements. I replied, to all their queſtions as well as I could; but they were greatly ſhocked at the account I gave of their free behaviour; but when I informed them of the manners of the French ladies, they told me plainly that it was not poſſible there could be any virtuous women among them. After the ladies retired, the old gentleman magnified the power, wealth, and grandeur of the King of Spain above all the Kings of the world. As an inſtance of the courage of the Spaniſh ſeamen, he ſaid it was a rule, if a Spaniſh man of war ſhould happen to meet two of the ſame force of any other nation, ſhe was not to run away, but was obliged to engage them; and if ſhe met three, the Captain might if he pleaſed endeavour to avoid them, but if he fled, it was always looked on as a daſtardly action. He added, that the Spaniards, in courage, temperance, honour, and zeal for the true religion, ſurpaſſed all the reſt of the world. With this and the like diſcourſe he entertained me for the ſpace of an hour; among other queſtions, he aſked me if England and France were in the ſame iſland, or if they were different iſlands. I entreated the honour of his company on board my ſhip at El Rio: he ſaid, he would come with all his heart, if my ſhip were at Porto de Naos, but that it would be indecent for a man of his quality to deſcend the cliff on all fours. Next morning I ſet out for El Rio, in company with the Stankero, or farmer of the King's duty on ſnuff and tobacco. We were mounted on aſſes, which ſet off with us on a full gallop, but did not long continue that pace. The Stan-

kero hindered us much on the road, as he carried a fowling-piece with him, and ſhot at every bird he could ſee, without alighting, and we were obliged to wait for him. He told me, the only pleaſure he had in life was to take his gun in the morning, mount his aſs, and go a-ſhooting. When we came to the ſteep cliff, one of the gentlemen would not alight, but ordered his ſervant to lead his aſs down the path: but the ſervant being wiſer than himſelf, with great difficulty diſſuaded him from this piece of ſtate, by repreſenting to him the impoſſibility of doing it without breaking his neck: ſo fearful are theſe people of demeaning themſelves by uſing their legs.

THE Stankero and his friends came on board, and bought ſome goods of us, which they were to pay for in orchilla-weed. After the concluſion of the bargain, we entertained them in the beſt manner we could, for three days that they remained on board, waiting for the orchilla-weed, which they had ſent for from the other end of the iſland. Their ſervants told us, that their maſters had never lived ſo well in their lives, and that one of the gentlemen in particular never taſted fleſh meat at home: however, we were perfectly ſenſible that this did not proceed from any natural antipathy, or temperance; for with us he eat, or rather devoured, ſix pounds of meat at every meal.

WHILE we remained at El Rio, our Carpenter and Boatſwain ſet out together, after breakfaſt, to viſit the village of Haria, and being ſtrangers to the cuſtoms of the place, neglected to take proviſions with them. When they got on ſhore, the firſt thing they did, ſeamen-like, was to look out for a public houſe; but their labour proved in vain, and therefore they went into ſeveral houſes, in hopes that ſomebody would be courteous enough to offer them ſomething to eat; but, though they found the people

ready

ready enough to talk with and aſk queſtions of them, yet no one offered to ſupply their wants. At laſt, ſeeing ſome ladies and people at the door of the Governor's houſe, they ſauntered towards them, in expectation that their curioſity might induce them to call to them; ſo far they were right, for they aſked them a multitude of queſtions, but never enquired if they were either hungry or thirſty: however, one of the ſeamen, thinking to give them a hint of their neceſſity, begged the favour of a draught of water, which was readily brought them, but neither victuals or wine; ſo they found they had nothing left, but to make the beſt of their way back to the ſhip. In their road they met with a man riding on a camel, and being quite faint with faſting, they agreed with him, for a real, to alight, and let them ride on the camel to the brow of the cliff. When they were got about half way thither, the camel chanced to ſhake himſelf, and the ſailors, wholly unuſed to, and not expecting ſuch a ſudden motion, came tumbling headlong to the ground. The driver, in a ſurprize, aſked them what was the matter, and endeavoured to perſuade them to remount, but in vain; and when he demanded the hire of the beaſt, they told him it was well they did not break his bones, and ſo walked off: the driver having no one near to aſſiſt him, did not offer to purſue them.

THESE ſtories may appear very trifling and impertinent to the reader; but I relate them to give ſome idea of the manners of thoſe people. When we enquired of them the price of any thing, ſuch as ſheep, fowls, or hogs, this was their common reply, "To "the natives of the country, we ſell them at ſuch a price; but "to ſtrangers we cannot ſell them under ſo much more." This is alone ſufficient to ſhew their inhoſpitable and brutal diſpoſition.

CHAP. V.

Of the Government and Trade of Lancerota aud Fuertaventura, &c.

ALTHOUGH all the Canary Iſlands are ſubject to the crown of Spain, yet the natives of the two iſlands which we are now deſcribing, and thoſe of Gomera and Hierro, hold not their lands of the crown, but of the deſcendants of the houſe of Herrera.

CHIEF part of the power and juriſdiction originally poſſeſſed by the proprietors of theſe iſlands, was taken from them and annexed to the crown; probably on account of their abuſe of ſuch an extenſive authority; and the government is now inveſted in an Alcalde Major, and a Sargento Major, otherwiſe called Governador de las Armas. The firſt of thoſe officers is the head of the civil, and the other of the military government. From the deciſion of the Alcalde Major there is an appeal to the Royal Audience in the iſland of Canaria: and the Sargento Major receives his orders from the Governor-general of the Canary Iſlands, who commonly reſides in Tenerife. There are no ſtanding forces kept here; but there is a militia, properly regulated, and divided into companies, to each of which there is a Captain, Lieutenant, and Enſign. The Sargento Major is Colonel, or chief of the whole, and takes care to ſee that their arms, &c. are kept in proper order, that the companies may be raiſed at a ſhort warning; for ſome time after the conqueſt of theſe iſlands, the natives were frequently diſturbed by Algerine corſairs, and eſpecially thoſe of Lancerota, where a fleet of thoſe people landed, and carried off no leſs than one thouſand, ſix hundred, and forty-eight perſons*, being almoſt all the inhabitants of the iſland. The Governor gave me the following

* Gramaye ſays this happened in the year 1618.

account

account of this affair. When the natives found that the Algerines were too ſtrong for them, they fled into the caves in the iſland. The main body of them took refuge in a very ſpacious one that runs above a mile in length under-ground. The Algerines purſued them cloſely, but were afraid to enter the cave, and therefore contented themſelves with cloſely blocking up its mouth, thinking to oblige the iſlanders to ſurrender for want of food. But in this they were deceived; for there was a private paſſage at the other end, by which the natives uſed to go forth in ſearch of proviſions. Unfortunately one of them, who was upon this buſineſs, was taken by the Moors, who promiſed him his life and liberty if he would diſcover to them by what means the people, ſhut up in the cave, procured ſuſtenance. The priſoner, dreading immediate death if he did not comply, informed them of the truth; whereupon they ſtopped up the other entry, and thus compelled thoſe within to ſurrender: and notwithſtanding a fleet of Spaniſh men of war was then cruiſing in the Streights of Gibraltar, to intercept them, they arrived ſafe at Algiers, with their priſoners and booty. The King of Spain was pleaſed afterwards to ranſom theſe poor people, and ſend them back to their native country. In thoſe days Lancerota was but thinly inhabited, but it is now quite otherwiſe. Some time about the year 1748, the Algerines made another deſcent upon this iſland. The natives, who were now better acquainted with the manner of defending themſelves, did not offer to oppoſe their landing; but ſuffered them to advance into the country, when, getting between the corſairs and their boats, they ſurrounded and cut every one of them in pieces, except only thoſe who were left to guard the boats. Since that time the Algerines have never attempted to land in any of the Canary Iſlands. In the year 1596, a ſmall ſquadron of Engliſh ſhips, commanded by the Earl of Cumberland, came to anchor near Port de Naos. This ſquadron was go-

ing to attack the Spaniſh ſettlements in the Weſt Indies; but the Earl having intelligence from ſome of his ſeamen (who had been priſoners in the iſland) of a Marquis reckoned to be worth an hundred thouſand pounds, who lived in the town of Cayas, and who was Lord of Lancerota and Fuertaventura; he determined to touch there, and ſeize him, in order to procure a good ſum for his ranſom. Theſe men aſſured him, that they knew the place ſo well, that they could conduct him by night to the Marquis's houſe. But when the fleet came off the iſland, they could not, even in broad day-light, ſhew him the proper place for landing; however, he anchored with his ſhips near Port de Naos, ſent five or ſix hundred ſoldiers aſhore, under the command of Sir John Berkley, who purſued the natives for ſome time, but without being able to overtake them, they were ſo ſwift-footed; and when he came to the town, he found nothing left but a ſmall quantity of cheeſe and wine, and whole reams of popiſh bulls and pardons. The caſtle or fort was abandoned, though it was ſo ſtrong that twenty men could have defended it againſt five hundred. And now as the Marquis, who was the chief object of their deſcent, was no where to be found, the troops reimbarked, after having ſuſtained ſome loſs by ſickneſs, from drinking too plentifully of the wine which they found in the town.

DURING the war beween England and Spain which began in the year 1739, an Engliſh privateer came into the bay of Las Playas, in Fuertaventura, and landed a conſiderable body of men, who marched into the iſland. But they had not proceeded far, when a multitude of the natives, chiefly armed with clubs and ſtones, attacked them with great fury, killed the greateſt part of them, and made the reſt priſoners, who were ſoon after ſent to Tenerife. Six weeks after this, ſome other Engliſh privateers landed two or three hundred men at the ſame place, and marched inland with colours flying and drums beating.

beating. The natives, enraged to find the iſland diſturbed again in ſo ſhort a time, determined to give theſe ſecond invaders no quarter; and ſo aſſembling together, fell upon them. The Engliſh however received their attack with great bravery, and killed many of them; but finding it utterly impoſſible to defend themſelves any longer againſt ſuch numbers (the natives being twenty to one) threw down their arms, and begged for quarter, but in vain, for the exaſperated iſlanders inhumanly butchered every one of them.

In all probability, the Engliſh muſt have been deceived in their notions of the number of inhabitants on the iſland; for it appears, when viewed from the ſea, to be uninhabited and deſolate.

In the late war with Spain, two privateers, called the Lord Anſon and Hawke, ſailed on a cruiſe among the Azores and Canary Iſlands. The Hawke being near Porto de Naos, in Lancerota, and ſeeing ſome veſſels lying in the port, ſhe attempted to get at them, but could not, for nobody on board knew the paſſages through the rocks to the harbour. Some time after ſhe was joined by her conſort, the Lord Anſon, when they jointly attacked the caſtle, and ſilenced its guns. But not finding the entrance of the harbour, they went about a league to the leeward, where they landed an hundred men. The natives aſſembled to the number of about five hundred, and came down to the ſea-ſide to attack them, placing a number of camels in the front, to ſerve as a breaſt-work againſt the enemy's fire; but this did them no ſervice, for the ſeamen ſoon broke the camels, and turned them upon their maſters; who, ſeeing the reſolution of the invaders, began to fly in great diſorder, and left many of their cloaks behind, and about five or ſix men dead on the ſpot. The ſeamen, on this occaſion, behaved with great prudence, for they would not purſue the fugi-

tives

tives inland, but marched along-ſhore to Porto de Naos, their boats keeping cloſe by them, to which they might retreat at pleaſure. In their march they were frequently fired upon by the natives, who ſkulked behind the rocks; but by ſending out ſmall parties of five or ſix men each, they were ſoon diſlodged, and obliged to fly. When the privateer's people came to Porto de Naos, they found the place deſerted, and every thing of value carried off. And as the veſſels which the Hawke wanted to cut out, had made their eſcape before ſhe was joined by the Lord Anſon, the men embarked, without attempting any thing againſt the caſtle. This latter fired ſeveral ſhot at the ſhips, but was quickly ſilenced by their great guns. In this expedition the Engliſh loſt only one man, which was the Captain of the Lord Anſon, who was killed on board his own ſhip by a ſhot from the caſtle.

ALTHOUGH theſe iſlands are little eſteemed by the Spaniſh government, yet in fact they are of the utmoſt value; for if they were once ſubdued by any other nation, Palma and Tenerife would fall of courſe, becauſe they are ſupplied with corn from Lancerota and Fuertaventura. Beſides, the ports in Lancerota would always be convenient retreats for the cruiſing ſhips of an enemy, where they might careen, and be ſupplied with proviſions.

THE exports from hence are confined wholly to the other iſlands: theſe are wheat, barley, maize, cattle, fowls, cheeſe, orchilla-weed, and goats ſkins, ſalt and ſome ſalt-fiſh; the two laſt are only exported from Lancerota. The wheat here is ſmall-grained, but very hard, clear, and good: it ſells always in Tenerife at a higher price than either Engliſh or other European wheat, by one fifth. The firſt wheat ſown in this iſland was brought thither by Diego de Herrera, from Barbary. About eight years ago,

they

they exported a number of camels from Fuertaventura to Jamaica and other parts of the Engliſh Weſt Indies. But ſo ſoon as it was known at Canaria and Tenerife, that Engliſh ſhips came to Fuerventura and carried away camels, the General and Royal Audience prohibited that trade, for fear of loſing the breed, and raiſing the price of thoſe animals.

THE aſſes brought to Fuertaventura increaſed ſo faſt that they ran wild among the mountains, and did ſo much damage to the natives, by eating their corn and other grain, that, in the year 1591, they were obliged to aſſemble all the inhabitants and dogs in the iſland, to endeavour to deſtroy them; accordingly they killed no leſs than fifteen hundred. Since that time there has not been any more in the iſland than ſufficient to ſupply the inhabitants.

THE exportation of corn is moſt impoliticly prohibited from this iſland to any place except the reſt of the iſlands; by which means in a year of great plenty it becomes of ſo little value as ſcarcely to pay for the expence of cutting it down. This conſequently makes them indifferent about raiſing more than what they can conſume themſelves, or ſell in the other iſlands; ſo that in a bad year, the iſlanders ſtarve for want, eſpecially the inhabitants of Tenerife, if they have not the good fortune to be ſupplied from Europe.

THE imports here are almoſt all from the other iſlands, eſpecially from Tenerife, which is the centre of trade for all the Canary Iſlands. They conſiſt in Engliſh woollen goods and German linens, both of the coarſeſt fabrics; brandy, wine, oil, fruit, planks and other ſorts of timber, barks and fiſhing-boats, bees wax, houſhold furniture, tobacco and ſnuff, ſoap, candles, and a conſiderable quantity of caſh, which they receive in the ballance of trade; part of which

goes in payment of rent to the proprietors of the lands; and the reſt to Gran Canaria, to ſupport the charge of their law-ſuits; for the natives of all the Canary iſlands are generally extremely litigious.

No ſhip goes immediately from Europe to thoſe iſlands, becauſe the conſumption of European commodities in them is ſo ſlow and inconſiderable, that it would not be worth while. With proper management, a ſhip of any nation in Europe, at war with Spain, might touch at Lancerota and Fuertaventura, paſs for a neutral veſſel, and be ſupplied with proviſions: for the natives have no intercourſe with foreigners; therefore they cannot diſtinguiſh an Engliſhman from a Hollander, Dane, or Swede; but whoever would paſs for a Frenchman, muſt go to maſs, otherwiſe he will be diſcovered.

CHAP. VI.

Of the Iſland of Gran Canaria.

HITHERTO I have been deſcribing the iſlands that are almoſt deſerts when compared with the fertile and pleaſant one of Canaria, which, for the excellent temperature of its air, and the plenty of good water, trees, herbs, and delicious fruits that are found thereon, well deſerves the name of the Fortunate Iſland.

THE north-eaſt point of Canaria lies weſt from the ſouth-weſt end of Fuertaventura, eighteen leagues diſtance: in clear weather, any of thoſe iſlands may be eaſily ſeen from the other. Canaria is about fourteen leagues in length, nine in breadth, and thirty-five in circumference, reckoning the length from the north-eaſt point ſouthward unto the point Arganeguin, and the breadth from

from the port of Agaete, on the weſt ſide of the iſland, to that of Gando, on the eaſt. The inland part, or centre, is exceeding high, and full of lofty mountains, which tower ſo far above the clouds as to ſtop the current of the north-eaſt wind that generally blows here; ſo that when this wind blows hard on the north ſide of the mountains, it is either quite calm on the other ſide, or a gentle breeze blows upon it from the ſouth-weſt. Theſe calms and eddy-winds, occaſioned by the height of the mountains above the atmoſphere, extend twenty or twenty-five leagues beyond them, to the ſouth-weſt. There are calms beyond or to the leeward of ſome of the reſt of the iſlands as well as Canaria; for thoſe of Tenerife extend fifteen leagues into the ocean; the calms off Gomera, ten; and thoſe off Palma, thirty. I have been frequently in all the calms of the iſlands, excepting thoſe of Palma; and from my experience of them, I may venture to ſay, that it is extremely dangerous for ſmall veſſels, or open boats to venture within them, when the wind blows hard without. It is true, indeed, the wind raiſes the waves of the ſea to a mountainous height; yet thoſe waves follow each other in a regular ſucceſſion; for were they to fall confuſedly one againſt another, no ſhip would be able to ſail on the ocean. But in a ſtorm, the wind driving the ſea before it, each wave gives place to the one which follows; whereas in the calms of the Canary Iſlands, the ſea not moving forward in the ſame direction with the ſea without, but being as it were ſtagnate, or at reſt, reſiſts the waves that fall in upon it from without; and this reſiſtance cauſes them to break juſt in the ſame manner as the billows break upon the ſea-ſhore, but with leſs violence on account of the different nature of the reſiſtance. This breaking of the waves is only on the verge of, or juſt entering into the calms, for within them the water is ſmooth and pleaſant.

Upon firſt coming into the calms, the waves may be ſeen foaming and boiling like a pot, and breaking in all directions. When a veſſel comes amongſt them, ſhe is ſhaken and beaten by the waves on all ſides, in ſuch a manner that one would imagine ſhe could not withſtand it; however, this confuſion does not laſt long. The beſt way to manage a ſhip entering the calms, is immediately to haul up the courſes, and diligently attend the braces, to catch every puff of wind that offers, in order to puſh the ſhip into them as ſoon as poſſible. The crew muſt not think it ſtrange, to be obliged to brace about the yards every two or three minutes, according as the wind veers and hauls; but after a ſhip is once fairly entered into the calms, ſhe will either find a dead calm and ſmooth water, or a pleaſant and conſtant breeze at ſouth or ſouth-weſt, according as the wind blows without, to which this eddy-wind, as I may call it, always blows in an oppoſite direction.

On the north-eaſt end of Canaria is a peninſula, about two leagues in circumference. The iſthmus by which it is connected with the main iſland, is about two miles in length, and a quarter of a mile in breadth at the narroweſt part. On each ſide of this iſthmus is a bay, which is expoſed on the north-weſt ſide to the ſwell of the ſea, and therefore an unfit road for ſhipping; but ſmall barks get in between a ledge of rocks and the ſhore, and lie there ſmooth and ſecure from all winds and weather. Here the natives of the iſland repair their ſmall veſſels.

On the other ſide of the iſthmus is a ſpacious ſandy bay, called by ſome Porto de Luz, and by others Porto de Iſletes, from ſome ſteep rocks, or iſlands, at the entrance of the bay towards the north-eaſt. This is a good road for ſhipping of any burthen, with all winds except the ſouth-eaſt, to which it is

expoſed; but that wind (which is not common here) ſeldom blows ſo hard as to endanger ſhipping.

THE landing-place is in the very bight or bottom of the bay, where the water is generally ſo ſmooth, that a boat may lie broad-ſide to the ſhore, without danger. At this landing-place ſtands a hermitage, or chapel, dedicated to St. Catherine, and a caſtle, mounted with a few guns, but of no ſtrength. From thence along ſhore to the eaſtward, at the diſtance of a league, is the city of Palmas, the capital of the iſland: between which, and the above-mentioned caſtle are two other forts, mounted with guns; theſe have no garriſons, except a few invalids. At the other end of the city is another caſtle called St. Pedro. None of all theſe are of any ſtrength.

SHIPPING that diſcharge their cargoes at Palmas, generally in good weather anchor within half a mile of the town, for the quicker diſpatch; but that place is not a good road. The city of Palmas is of no ſtrength to oppoſe an attack; but it is large, and contains ſeveral fine buildings, particularly the cathedral of St. Anne, with many churches, convents of Friars of all orders, and nunneries. The private houſes here are in general good, being all built of ſtone. The city is divided into two parts, which have a communication with each other by a bridge, thrown over a ſmall ſtream of water. The number of inhabitants in Palmas I gueſs to be about ſix thouſand.

THE next port of any conſequence is Gando, ſituate on the ſouth-eaſt part of the iſland. I never was there, but am informed it is a good port for ſhipping, with all winds except the ſouth. There you may be ſupplied with good water and other refreſh-ments.

GAETE, or Agaete, on the north-weſt part of the iſland, is a port with a caſtle for its defence. It is frequented only by boats that carry proviſions, &c. from thence to Santa Cruz in Tenerife. The country near it is well watered, and abounds with fruit-trees. From Gaete there is a high road to the city of Palmas.

THE whole coaſt of Canaria, excepting at theſe ports, is generally inacceſſible to boats or veſſels, by reaſon of the breaking of the ſea upon it: even the leeward, or ſouth-weſt part of the iſland is expoſed to this inconveniency, although it is ſheltered by the land from the ſwell of the trade-wind.

IT is the ſame on the ſhores of all the Canary Iſlands, eſpecially at the full and change of the moon, excepting thoſe of Lancerota and Fuertaventura. Yet even to leeward of the latter of theſe, the ſhore is ſeldom free from ſurf. I imagine it will be no eaſy matter to account properly for this phænomenon.

THERE are no inland cities, or large towns, in Canaria; but many villages, the chief of which are Galdar and Telde.

ALTHOUGH this iſland is high and mountainous, yet between the mountains, and near the ſea-coaſt, there are many plains, and more level ground than in any of the Canary Iſlands to the weſtward of it.

CHAP.

CHAP. VII.

Of the Climate of Canaria, its Weather, Produce, &c.

THE temperature of the air is no where more delightful than in the iſland of Canaria. The heat in ſummer ſeldom exceeds that which generally prevails in England in the months of July and Auguſt, and the coldeſt part of the winter is not ſharper than with us about the end of May in a backward ſeaſon. The ſame ſort of winds blow here, at the ſame periods, as at Lancerota and Fuertaventura; but the northerly wind is not ſo ſtrong, being only a gentle breeze that cools the air ſo as to render it agreeably temperate. The heavens here are ſeldom overcaſt, the ſky being almoſt continually ſerene and free from ſtorms and thunder. The only diſagreeable weather is when the ſouth-eaſt winds come upon the iſland, from the great deſert of Africa; but theſe rarely happen, and do not laſt long. They are very hot, dry, and ſtifling, and do much damage to the fruits of the earth by their pernicious quality, and alſo by bringing clouds of locuſts, that devour every green thing where they alight. In the mountains, the weather is different from what I have been deſcribing; for there it is very cold in winter, and the tops of them are uninhabitable, by reaſon of the ſnow that falls there in that ſeaſon, in great abundance.

To add to the excellent qualities of this climate, the air is exceeding wholeſome, and the natives enjoy health and longevity beyond any people in the world. I have had opportunities of obſerving that when they go with Europeans to hot unhealthy climates, they are the firſt that fall ſick and die.

THIS iſland is well watered, and abounds with wood of various kinds: almoſt every thing that is planted here, will thrive; and the pine, palm, wild-olive, laurel, poplar, elder, breſſos (a ſort of bruſh-wood), dragon-tree (that yields gum), lena nueſſa or lignum Rhodium, the aloes-ſhrub, Indian fig or prickly pear, and tubayba, grow ſponteneouſly and without cultivation. The latter is a ſhrub, whoſe branches have no leaves except at the extremities. When this ſhrub is ſlit with a knife, or beaten with a ſtick, it yields a glutinous ſubſtance, of a white colour. The euphorbium-ſhrub grows here to a large ſize, and in great plenty: I cannot imagine the reaſon why the natives do not extract the juice, and uſe it for the bottoms of their boats and veſſels, inſtead of pitch; I am perſuaded it would anſwer better, and be an effectual preſervative againſt the worms. The tarrahala is a ſort of yew, or wild-pine; the retama, a withered ſhrub without leaves, not unlike the branch of a vine, and ſome of it grows to the thickneſs of a man's wriſt. There are many others beſides theſe, which I cannot deſcribe. All the large trees, except the palm, that are natural to the iſland, grow on the mountains near the clouds, which deſcending upon them towards the evening, furniſh them with moiſture.

As to fruits, here are the almond, walnut, cheſnut, apple, pear, peach, apricot, cherry, plum, mulberry, fig, banana, date, orange, lemon, citron, lime, pomegranate, and in ſhort all the American and European fruits, except the anana, or pine-apple, of which I think there are none in theſe iſlands. Of grain they have wheat, barley, and maize or Indian corn; but peas, beans, and garravanſas* are ſcarce and dear: melons of different ſorts, potatoes, batatas, yams, pompions, the beſt onions in the world, and many other kinds of roots are found in plenty here, and all good in their

* A kind of horſe-beans, written generally Caravanças.

kind:

kind: cabbages and fallads are not wanting. In ſhort, in all the Canary Iſlands weſtward of Fuertaventura, nature amply rewards the labourer for his toil in cultivating the ground.

ALTHOUGH there is more level and arable land in Canaria than in any of the iſlands to the weſtward of it, yet it bears no manner of proportion to the ſtony, rocky, and barren ground, for I imagine the firſt is to the laſt as one to ſeven. Yet if the peaſants had ſuch liberty and ſecurity for their property as thoſe of England have, they could, by a little induſtry and expence, turn the courſe of many rivulets of water upon their barren grounds, and thereby render them very fruitful.

BUT the great check to induſtry in cultivating the lands here, is the imprudent conduct of their government, which prohibits the exportation of proviſions in a plentiful ſeaſon, and fixes a price upon them in the iſland. This laſt, though done with a good deſign, is a moſt pernicious practice, and tends directly to make a ſcarcity *.

THE moſt fertile part of Canaria is the mountain of Doramas, ſituated about two leagues from the city of Palmas; it is ſhaded by groves of different kinds of fragrant trees, whoſe lofty boughs are ſo thickly interwoven as to exclude the rays of the ſun. The rills that water theſe ſhady groves, the whiſpering of the

* When a famine happens in any country, and the poor ſtarve for want of food, why ſhould the proprietors of corn be robbed, by being compelled to ſell their grain below its real value? For every commodity is juſt worth what it will fetch. Why do not the rich, in ſuch a caſe (if they would be humane at their own coſt) give money to the poor, to enable them to purchaſe it at the current price? Does the government in any country compel people, in a plentiful year, to buy more corn than they can conſume, in order that the merchants, who have a great quantity on hand, may be no loſers? Yet this is juſt as reaſonable as obliging the merchants or farmers to lower the price of their grain.

breeze

breeze among the trees, and the melody of the Canary-birds, form a moſt delightful concert. When a perſon is in one of theſe inchanting ſolitudes, he cannot fail of calling to remembrance the fine things the ancients have written of the Fortunate Iſlands.

In contraſt to this charming ſcene, the upper part of the iſland is totally barren and deſolate, producing neither graſs or ſhrub, except a few of the above-mentioned retamas; for it projects far above the clouds, and therefore receives neither dew or rain, but is expoſed to a thin, dry, parching wind, that generally blows from the weſtern quarter, in direct oppoſition to the trade-wind below, or under the clouds: in the night this weſterly wind blows hard, but lulls in the day-time. In the winter-ſeaſon the top of this iſland is inacceſſible, being covered with ſnow.

The prodigious quantity of calcined ſtones, aſhes, and lava that cover the greateſt part of all the Canary Iſlands, diſfigure them much, and render the ground unpleaſant. The volcanos from whence this matter proceeded, and which formerly burned, may be diſcerned in all quarters of this and the reſt of the iſlands; as alſo the channels made by the fiery ſtreams that flowed from them. Thoſe are full of aſhes, cinders, and a pumice-ſtone of a heavier kind than that which we bring from Naples. I have not heard of any volcano burning in Canaria ſince the conqueſt. Certainly if ever the firſt inhabitants of thoſe iſlands abandoned them, and went in queſt of new habitations (as ſome maintain) it muſt be owing to the dread they had of thoſe moſt terrible eruptions.

The wine of Canaria is good, but has not ſuch a body as that of Tenerife, and therefore not ſo fit for exportation; yet many pipes of it are annually ſent to the Spaniſh Weſt Indies.

THERE is no oil made in this or the other iſlands, notwithſtanding olives have been planted in Canaria. They grow indeed, and bear fruit, but not to ſo great perfection as in Spain, Barbary, and other countries. Much ſugar was formerly made here; but the great demand for the wines and brandies of this iſland in the Spaniſh Weſt Indies, ſtopped the culture of canes, the natives finding it more advantageous to veſt the produce of their wines at the Havannah in ſugar, than to raiſe it in their own country. Honey abounds in Canaria, which is good, but of a black colour.

THE animals here are camels, horſes, aſſes, a few mules, bullocks, ſheep, goats, hogs, rabbits, fowls, turkeys, geeſe, ducks, partridges, crows, and Canary-birds, with ſome others of the ſame ſize.

CANARIA is ſometimes peſtered with locuſts, which are brought thither by ſouth-eaſt winds from the deſert, and devour every green thing wherever they alight; but ſeldom viſit any of the Canary Iſlands, except this and Hierro, which are ſituated more ſoutherly than the reſt. A few years ago, ſuch an immenſe quantity came to the ſouth-eaſt part of Canaria, that they covered the fourth part of the iſland, and did infinite damage.

LIZARDS abound in this and all the other iſlands; but we find no ſnakes, ſerpents, ſcorpions, or other venomous creatures, excepting the fore-mentioned ſpider of Lancerota, and a kind of viper peculiar to the iſland of Gomera; which, however, I cannot find, upon the ſtricteſt enquiry, to be at all hurtful.

CHAP. VIII.

Deſcription of the Iſland of Tenerife.

POINT Anaga, or Nago, the north-eaſt end of Tenerife, bears north-weſt, about ſixteen leagues diſtant from the north-weſt part of Canaria; but from the ſaid part of Canaria to the neareſt part of Tenerife, the diſtance is not above twelve leagues. This iſland is almoſt triangular, the three ſides being nearly equal, and each about twelve leagues in length. In the centre is the famous Pike of Tenerife, called by the ancient inhabitants Teyde, which name it ſtill retains with the preſent natives, who call it El Pico de Teyde, i. e. the Pike of Teyde.

COMING in with the iſland, in clear weather, this Pike may be eaſily diſcerned at the diſtance of one hundred and twenty miles, and in ſailing from it, at one hundred and fifty miles diſtance; it then appears like a thin blue vapour or ſmoke, very little darker than the ſky. At a further diſtance the ſhade diſappears, and is not diſtinguiſhable from the azure of the firmament. Before loſing ſight of this towering mountain, it ſeems a conſiderable height above the horizon, although by its diſtance, and the ſpherical figure of the earth, all the reſt of the iſland (the upper part of which is exceeding high) is ſunk beneath the horizon; but in general in ſailing towards Tenerife, when the trade-wind blows, the iſland appears as an hazineſs of the ſky, or a cloud, till within the diſtance of five or ſix leagues, and then the points of the land are firſt conſpicuous, and ſhew like land.

AT a ſmall diſtance from the north-eaſt point of the iſland, called Punto de Nago, are ſome high perpendicular rocks; and five

or ſix leagues from thence, on the ſouth-eaſt ſide of the iſland, is the bay or harbour of Santa Cruz, the moſt frequented port of any in the Canary Iſlands: the beſt road for ſhipping here, is between the middle of the town and a fort or caſtle, about a mile to the northward of it. In all that ſpace, ſhips anchor from a cable's length diſtance from the ſhore, in ſix, ſeven, and eight fathoms water, to half a mile, in twenty-five or thirty fathoms. When a ſhip lies any time in the road, it is neceſſary to buoy her cables, as the ground is in ſome places foul, and conſequently they will be apt to rub and ſpoil. Here ſhips, if moored with good cables and anchors, may lie ſecure in all winds, although the bay is expoſed and open to thoſe which blow from the north-eaſt, eaſt, and ſouth-eaſt: however, it is not above once in the ſpace of four or five years that they blow ſo hard as to cauſe any conſiderable damage.

Some years ago, almoſt all the ſhipping in the road were driven on ſhore by one of theſe gales: ſome Engliſh ſhips were at that time in the bay, the crews of which prudently cut away their maſts, and ſo rode out the ſtorm ſafely. On that occaſion ſome Spaniſh ſeamen there, publicly declared they ſaw the devil in the height of the ſtorm very buſy in aſſiſting the heretics.

In the middle of the town is a mole, built at a vaſt expence, for the convenience of landing. It runs to the northward, and the outermoſt part of it turns toward the ſhore. In mild weather goods are landed at a creek among the rocks, near the cuſtom-houſe, at the diſtance of a ſtone's caſt to the ſouthward of the mole.

In going from the mole into the town, there is a ſquare fort on the left hand, named St. Philip's, which is the principal one in the bay: to the northward of it along ſhore, are ſome forts

or batteries, mounted with guns; the moſt conſiderable of which is called Paſſo Alto. Near it is a ſteep rocky den, or valley, beginning at the ſea-ſhore, and running a long way inland, which would render any attack of an enemy on that quarter extremely difficult. There is another fort along ſhore, to the northward of this.

At the ſouth end of the town are ſome batteries; and beyond them, cloſe to the ſhore, there is a fort called St. Juan. All the ſea-ſhore, from thence to the ſouthward, is generally inacceſſible, being naturally fenced with rocks, on which the ſurf breaks almoſt continually. All theſe forts are mounted with cannon, and joined to each other by a thick ſtone wall, which begins near the rocky den, and continues, with little interruption, to fort St. Juan. This wall is only breaſt-high within, but higher without, facing the ſea. The entry to the town from the ſea is at the mole, where there is an open paſſage between the wall and St. Philip's caſtle, which commands and guards this entry.

Santa Cruz is a large town, containing ſeveral churches, three convents of Friars, an hoſpital, and the beſt conſtructed private buildings of any of the Canary Iſlands: it is in fact the capital of them all, though the epiſcopal ſee and courts of judicature are in the city of Palmas in the iſland of Canaria; but the Governor-general of the iſlands reſides always in Santa Cruz, where there is continually a great concourſe of foreigners, as being the centre of the Canary-trade with Europe and America.

The number of inhabitants I imagine to be about ſix or ſeven thouſand. The water they drink is conveyed in open wooden troughs, or ſpouts, into the town, from a ſpring ſituated beyond the above-mentioned den or valley. Beſides theſe there are, in many houſes

houſes of the town, pits of water, which ſerve very well for the purpoſes of cookery, &c. The town is not fortified on the land ſide, as no danger is apprehended from that quarter. All the country near Santa Cruz is dry, ſtony, and barren.

ABOUT four leagues to the ſouthward of Santa Cruz, cloſe to the ſea, is a cave, with a church or chapel, called Our Lady of Candelaria, in which is an image of the Virgin Mary, held in as much reverence here, as the image of the great goddeſs Diana was at Epheſus; and this chapel is endowed with ſo many ornaments, that it is the richeſt place in all the ſeven iſlands.

AT a certain ſeaſon of the year, almoſt all the inhabitants of the iſland go thither in pilgrimage. I have met troops of young girls on their way, ſinging as they went, in a very agreeable manner, the praiſes of the Virgin and the miraculous deeds of the image. It would be in vain to endeavour to undeceive the natives here, with reſpect to the many incredible ſtories related concerning this image; for, from the prieſt to the meaneſt peaſant, every one appears to be convinced of its efficacious mediation and interceſſion with Heaven. I have heard ſome Canary ſeamen declare, that when they were returning from the Spaniſh Weſt Indies, and in imminent danger of periſhing in a hard gale of wind, they ſaw Our Lady of Candelaria, in the night-time, in the height of the ſtorm, aſſiſting them to reef and furl the ſails, &c. And moreover they aſſured me, that when they came home to Tenerife, they were told that in the morning after the very night in which they were ſo miraculouſly aſſiſted by the Virgin, ſhe was ſeen in the church of Candelaria with her cloaths and hair wet with the ſpray of the ſea that came upon her while employed in that friendly office.

THE account given of the firſt appearance of this image in the iſland, as related by the author of the Diſcovery and Conqueſt, and

which

which perfectly agrees with what we are now told by the moſt intelligent of the natives, is as follows: "The exact time when "this image firſt came to the iſland is not known; however, "there is a confuſed rumour that it was near an hundred years "before the conqueſt: according to the accounts of the oldeſt "inhabitants, it was about the year 1390. Cloſe to the ſea-ſhore, "near the mouth of a barranco or den, in a deſert part of the "iſland, four leagues diſtant from the city of St. Chriſtobal de la "Laguna, two ſhepherds driving their flocks towards a cave on "the other ſide of the den, in order to milk them as uſual, they "obſerved the goats to ſtop and turn back affrighted. The ſhep-"herds immediately hollowed and whiſtled, in order to make "them go forward, but in vain, for the goats turned out of the "way and ran back; whereupon one of the ſhepherds, ſuſpecting "that ſome one was lying in wait in order to ſteal ſome of "the flock, ſtepped forward to ſee what was the matter, where he "was ſurpriſed to behold the holy image ſtanding upon a great "ſtone at the mouth of the den. Drawing nearer, he viewed it "with fear and admiration, not being accuſtomed to ſee any one "in ſuch a ſtrange and uncommon dreſs. However, at laſt he "diſmiſſed his fears, and concluding it was a woman, he "made ſigns to her to get out of the way, that the flocks might "paſs: and this he did becauſe it was not cuſtomary in Tenerife "for a man when he met a woman alone on the road, or in a ſoli-"tary place, to ſpeak to her, but on the contrary to turn aſide. "As the flocks could not go to the cave without firſt paſſing the "mouth of the den, therefore he made ſigns to her; but finding "ſhe never moved, though he waited ſome time, he was pro-"voked at her indecent and obſtinate behaviour, and took up "a ſtone to throw at her, but could not caſt it out of his hand, and "his arm, which was lifted up to throw the ſtone, continued im-"moveable in that poſture, and with great pain to him.

"THE

" THE other ſhepherd, ſeeing what paſſed, went boldly up to " the image, examined it, and with a tavoha, or ſharp flint, en- " deavoured to cut off its hand; but inſtead of effecting this, " in the attempt he cut his own hand in ſuch a manner that " a ſtream of blood guſhed out. Blinded with wrath againſt the " image for what had befallen him, he made another attempt to " cut off its hand, but in vain, for inſtead of executing his pur- " poſe, he cut his own hand a ſecond time; ſo that the ſhep- " herds remained, the one with his arm ſtretched out, and the " other ſorely wounded. They concluded at laſt, that the image " came from Heaven; and going to the King of Guimar, in- " formed him of what had happened: who, when he ſaw them " ſtanding before him in that condition, believed what they had " related, and ordered the council to aſſemble at the Tagoror, " or Place of Judgment. The reſult of that council was, that " the King and all the members went, with the whole people of " the diſtrict of Guimar, to the place where the ſhepherds ſaw " the image. There they found it ſtill remaining in the ſame " poſture: the Guanches were greatly ſtruck with admiration and " reverence when they beheld the gravity and majeſty of its ap- " pearance; but no one dared to touch it, for fear of being pu- " niſhed after the ſame manner as the two ſhepherds were.

" THE King at laſt ordered theſe two men to approach the " image with reverence, and carry it to his houſe. They took " hold of it accordingly, and immediately upon touching it, " were intirely healed, to the no ſmall aſtoniſhment of the " ſpectators.

" THE King being now convinced that the image was ſent " from Heaven, declared it was too ſacred to be carried by " peaſants, and therefore went himſelf, with ſome of his nobles,

and

" and taking it up with fear and reverence, they carried it in
" this manner about the diſtance of a muſquet ſhot, when it be-
" came ſo exceeding heavy that they could proceed with it no
" further. When the King and his attendants perceived this,
" they fell on their knees before the image, humbly beſeeching
" it to let them place it where they intended; upon which it made
" a ſign, and they lifted it up again, finding it quite light, and
" proceeded to a cave, which was the King's ſtore-room or
" pantry, and is about half a league diſtant from the barranco
" where the image firſt appeared. Having brought it hither, they
" placed it on ſome goats ſkins, where it remained, and per-
" formed many wonderful miracles, as it ſtill continues to do.
" On the ſpot where the image made a ſign for the natives to go
" on, the Chriſtians have built an hermitage, called Nueſtra Se-
" nora del Soccoro, i. e. Our Lady of Succour.

" THE Guanches* relate, that by means of this holy image
" many miracles were wrought in the time of paganiſm, before
" the conqueſt: and the Kings of the iſland ſet apart a man and
" a woman to look after the image, and keep it clean. The na-
" tives never approached it without a preſent of ſome ſheep,
" the number of which increaſed prodigiouſly: they were called
" the ſacred ſheep; and no one was allowed to approach them but
" the above-mentioned man and woman.

" EVERY year, on the Eve of the Purification of Our Lady,
" a great number of lights are ſeen going in proceſſion round
" the cave where this image is; and in the morning drops of
" wax are found ſcattered about on the ſea-ſhore.

* In my author's time, many of the Guanches were known in diſtinction from the Spaniards; but they are now confounded together, excepting a few families about Candelaria, Guimar, and Chazna. On great feſtivals, ſome of thoſe families claim the ſole privilege of dreſſing and adorning the image of the Virgin of Candelaria.

" The Chriſtians, from this miraculous appearance, intitled " the image Our Lady of Candelaria; and alſo becauſe ſhe " holds a green candle in one hand: in the other ſhe has an " infant Jeſus, holding a gilded bird in each hand, which can " be no other than the doves of the purification of our bleſſed " Lady the Virgin.

" This image of the Virgin Mary in Candelaria is but ſmall, " being about two cubits or three feet in height; the colour of " the face is ſwarthy, the garments blue and gold *. On them " are certain Roman characters, which no one could explain un- " til Gonzalo Argote de Molina, Provincial of the Holy Brother- " hood of Andaluſia, gave us the following interpretation.

" On the veſtment near the neck are the following twelve let- " ters; T, I, E, P, F, S, E, P, M, E, R, I, with a roſe of four " leaves betwixt each. He makes them to be initials of the fol- " lowing words, Tu Illuſtra Es Patri Filio Spiritui ſancto Et Pia " Mater Ejus Redemptoris Jeſu †.

" On the girdle; N, A, R, M, P, R, L, M, O, T, A, R, E. " Which ſeem to be initials of Noſtrum Altiſſimum Regem Ma- " ria Peperit Redidit Libertatem Maria Omnibus Teſtis A Regi " Erebi ‡.

" And on the border of the ſleeve, near the green candle, are " theſe four letters, L, P, V, R; which he interprets after this " manner, Lucem Perpetuam, Vobis Reddidi ‖.

* I ſuppoſe the garment is of the ſame ſubſtance with the image; but my author is ſilent in this matter.

† Thou art illuſtrious (or glorious) in the Father, Son, and Holy Ghoſt, and Mother of the Redeemer, Jeſus.

‡ Mary brought forth our moſt high King, ſhe gave liberty to all thoſe impriſoned by the king of hell.

‖ I have given to you the eternal life.

" On the tail of the garment are theſe fourteen letters, I, N, " N, I, P, E, P, N, E, I, F, A, N, T: which, according to his " explanation, are initials of theſe words, Iſta Nequaquam Ni- " variæ In Perpetuus Effugiet Pio Nomine Evocato Inſulæ For- " tunatæ Adverſarius Nullum *."

The reaſon of my being ſo particular in deſcribing this image, is to afford light to ſome curious and learned perſon, by which he may form ſome judgment of its antiquity.

Southward from Candelaria is Point Prieta, the ſouth-weſt point of the iſland; from thence the coaſt tends weſtward to la Montana Roxo (i. e. the Red Mountain); and from thence north-north-weſt to Point Teno, the north-weſt point of the iſland. All this coaſt is barren, and almoſt uninhabited, except about half way between Montana Roxa and Point Teno, or rather nearer to Teno, is the bay of Adexe, or, as it is pronounced, Adehe; where large ſhips may anchor. I never was in it, but am informed that it is open to the ſouth-weſt, and but little frequented, except by boats from the iſland of Gomera, which lies over-againſt it. Near Adehe the Count of Gomera has a houſe and ſome lands, on which he keeps a thouſand negro ſlaves, for planting of ſugar-canes and preparing ſugar. It is hard to know his motive for maintaining thoſe negroes in a country that abounds with poor labouring white people, who, with all their induſtry, can hardly earn enough to buy food ſufficient to keep ſoul and body together. Was he to ſell all thoſe ſlaves in the Spaniſh Weſt Indies, I am certain the annual intereſt of the nett produce of the ſale would bring him in more than the preſent clear income of all his ſugar-works and eſtates in Tenerife, Gomera, and Hierro;

* This will never leave Nivaria: its pious name invoked, the Fortunate Iſlands ſhall fear no adverſary.

for,

for, as I am credibly informed, it amounts to no more than fifteen hundred pounds per annum. The only reaſon I can aſſign for ſuch ſtrange miſmanagement, is a certain low pride he has in being lord of a thouſand ſlaves.

In the neighbourhood of this port there are ſome mountains that are covered with ſtately pines, and are very eaſy of acceſs; for this reaſon the inhabitants of Gomera generally come hither for the wood which they uſe in building, the woods of their own iſland being more difficult of acceſs.

Between Adehe and Point Teno the ſhore is about half a mile in height, and perpendicular as a wall. Several ſtreams fall down from the ſummit into the ſea.

Point Teno runs a conſiderable way into the ſea, in the form of a creſcent: behind it, to the ſouthward, the ſea is very ſmooth, when the trade-wind prevails, which, in blowing weather, makes a great ſea to the northward of the point. I never was at an anchor there, but have paſſed near it ſeveral times, and by what then I had an opportunity to obſerve, I judge it to be a convenient port.

From Teno the land ſtretches away eaſt-north-eaſt and north-eaſt-by-eaſt, to Point Nago, the north-eaſt end of the iſland, from whence we ſet out. This ſide of Tenerife has quite a different aſpect from the other two already deſcribed; for in viewing it from the ſea, we perceive a number of villages, woods, vineyards, and corn-fields, that make a moſt agreeable appearance.

Along ſhore, to the north-eaſt of Teno, is the village of St. Iago; and three leagues, in the ſame direction, from that point

is the village of Buenaviſta, ſituated among the vineyards, near the ſea; but we meet with no port until we advance above two leagues further, where there is a haven called Garrachica, formerly the beſt port in the iſland, being then a bay in the form of a horſe-ſhoe, but was deſtroyed in the year of the earthquakes (for ſo the natives termed the year 1704), and filled up by the rivers of burning lava that flowed into it from a volcano; inſomuch that houſes are now built where ſhips formerly lay at anchor; yet veſſels come to Garrachica in the ſummer, and lie ſecure with the trade wind, which at that ſeaſon commonly blows there at eaſt-north-eaſt. Some time after the year of earthquakes the following account of them was writen, and which is recorded in ſeveral deſcriptions of the Canary Iſlands.

"In the year 1704, there happened the moſt alarming in-
" ſtance of this kind that had ever been known. The earth-
" quake began the 24th of December, and, in the ſpace of three
" hours, twenty-nine ſhocks were felt. After this they became
" ſo violent as to rock all the houſes on their foundations, and
" oblige the inhabitants to abandon them. The conſternation
" became univerſal, and the people, headed by the Biſhop, made
" proceſſions and public prayers in the open fields. On the 31ſt, a
" great light was obſerved on Manja, towards the White Moun-
" tains. Here the earth opened, and two volcanos were formed,
" which threw up ſuch heaps of ſtones as to raiſe two conſiderable
" mountains; and the combuſtible matter which ſtill continued
" to be thrown up, kindled above fifty fires in the neighbour-
" hood. In this ſituation things remained till the 5th of January,
" when the ſun was totally obſcured by the clouds of ſmoke and
" flame, which continually increaſed, and augmented the con-
" ſternation and terror of the inhabitants. Before night, the
" whole country, for three leagues round, was laid in flames by
the

" the flowing of liquid fire, with the rapidity of a torrent, into
" all quarters, and cauſed by another volcano, which had opened
" by at leaſt thirty different vents within the circumference of half
" a mile, towards Oratavia. What greatly increaſed the horror
" of the ſcene, was the violence of the ſhocks, which never once
" remitted, but by their force totally overthrew ſeveral houſes,
" and ſhook others to their very foundations, while the miſerable
" inhabitants were driven defenceleſs and diſmayed into the open
" fields, where they expected every moment to be ſwallowed up
" by ſome new gulph. The noiſe of the volcano was heard twenty
" leagues off at ſea; and it is credibly atteſted that the ſea ſhook
" at that diſtance with ſuch violence as alarmed the mariners,
" who imagined the ſhip had ſtruck upon a rock, till the conti-
" nuance of the motion gave them the firſt intimation of the real
" cauſe. A torrent of ſulphur, and melted ores of different
" kinds, ruſhed forth from this laſt volcano, towards Guimar; the
" houſes and public buildings of which place were thrown down
" by the violence of the accompanying earthquake. On the 2d
" of February another volcano broke out in the town of Guimar,
" which ſwallowed up and entirely annihilated a large church.
" Thus, from the 24th of December to the 23d of February,
" the inhabitants were kept in conſtant alarms by continued
" ſhocks of earthquakes, and by terrible volcanos breaking out
" in different quarters of the iſland."

GARRACHICA is ſtill a town of note, and pretty large, containing ſeveral churches and convents of both ſexes. It has a ſmall trade for wines and brandy, which are generally ſent from hence in barks, or large open boats, to Santa Cruz or Port Orotava. Several veſſels are built here, ſome of three hundred tons burthen and upwards, which are ſtrong and durable.

Two

Two leagues to the eaſtward of Garrachica ſtands a town called the Port of Orotava, the ſituation of which is erroneouſly laid down in all our ſea-charts, which place it three or four leagues nearer to Point Nago than it really is.

THE marks by which a ſtranger may find Port Orotava are theſe: it lies about half way between Teno and Point Nago, but rather nearer to the latter, and cloſe in to the ſea-ſhore. Above it, about a league inland, is another town, ſomewhat larger, called Villa de Orotava; between theſe are two ſmall hills, ſhaped like ſugar-loaves. No boat will go from hence to a ſhip in the offing until ſhe approaches within a mile of the ſhore, when the pratique-boat puts a pilot on board, who brings her into the road, which is about a mile to the weſtward of the town, where ſhipping lie moored in forty or fifty fathom water. This is a good port in the ſummer-ſeaſon, or from the beginning of May to the end of October; but in the winter, ſhips are often obliged to ſlip their cables and put to ſea, for fear of being ſurpriſed by a north-weſt wind, which throws in a heavy ſea upon this coaſt. But theſe winds rarely happen, and commonly give warning before-hand, ſo that ſhips have time to get away. The pilot that boards a ſhip on her arrival, remains there until ſhe departs. Theſe pilots are very careful to ſlip and put to ſea, when they apprehend any danger. It is commonly calm in this road; but there is almoſt always a long northerly ſwell, that cauſes ſhips to roll very much, ſo that one would be apt to imagine it almoſt impoſſible to load a cargo there.

THE landing-place is near to the middle of the town, where is a ſmall creek or haven among the rocks. There large boats load wines, &c. and carry them off to the ſhips in the road. Each of theſe boats generally carries fifteen or twenty hands, which hoiſt the

the wines aboard, and ſtow them away with amazing quickneſs and dexterity, even when a ſhip rolls from gunwale to gunwale, which is often the caſe in this road.

PORT Orotava is a place of conſiderable trade, and has flouriſhed greatly ſince the deſtruction of the harbour of Garrachica: it contains ſome good private buildings, two churches, two convents of Friars, and two of Nuns. At each end of the town is a black ſandy bay; along the northermoſt is a low ſtone wall, built to prevent an enemy from landing: at the other bay is a ſmall fort or caſtle, for the ſame purpoſe; and between them, at the landing-place, a battery of a few cannon. But the ſurf that continually breaks upon the ſhore, is a better defence than if it were garriſoned by ten thouſand of the beſt troops.

PORT Orotava is plentifully ſupplied with good water, which is conveyed to it, from a rivulet at a great diſtance, in open wooden ſpouts or troughs. About half way from Port Orotava to Point Nago, is a point of land, and behind, or to leeward of it, a ſmall bay or anchoring-place, called Puerto de Madera. Between which and Orotava are ſome landing-places of leſs note, lying behind points, where boats load wine for Port Orotava or Santa Cruz: but from Puerta de Madera to Point Nago the ſhore is high, rocky, and ſteep, conſequently inacceſſible. Having now deſcribed the ſea-coaſt of the iſland, I ſhall proceed to give an account of the inland parts.

ABOUT four miles inland from Santa Cruz, ſtands the city of St. Chriſtobal de la Laguna, i. e. St. Chriſtopher of the Lake. The road to it from Santa Cruz is a pretty ſteep aſcent, till you come within a ſmall diſtance of the town, which is ſituated in the corner of a large plain, about four miles in length, and about a

mile

mile in breadth. This city is the capital of the iſland, and contains two pariſh churches, three convents of Friars, two of Nuns, and three hoſpitals, two of whichbare for the venereal diſeaſe and the other for foundlings; with many handſome private buildings: the convents of Friars are of three different orders, viz. the Auguſtine, the Dominican, and the Franciſcan; and thoſe of the Nuns, Dominicans of St. Catharine and Franciſcans of St. Clara. The Jeſuits have a houſe here, where only two of that order reſide, having found little or no encouragement for more in the place. The water which the inhabitants drink, is conveyed in troughs or ſpouts to the town, from the mountains ſituated to the ſouthward of the plain.

In this city there is no trade, nor any ſhew of buſineſs, it being chiefly inhabited by the gentry of the iſland, particularly the officers of juſtice, ſuch as the Corregidor and his Tiniente or Lieutenant; the Regidores or Cavildo; with the Judge of the Indies, who preſides in the India-houſe, where all matters relating to the Weſt India commerce are managed: here is alſo an Office of Inquiſition, with its proper officers, ſubject to the Tribunal of the Holy Office at Gran Canaria. Notwithſtanding all thoſe people reſide here, the city appears to a ſtranger paſſing through it, as deſolate and almoſt uninhabited; for he can hardly ſee any body in the ſtreets, in the moſt frequented of which he may obſerve graſs growing. A perſon who has been in Holland, and compares St. Chriſtobal de la Laguna with Santa Cruz, will naturally think of the difference between the appearance of Delft and Amſterdam.

At the ſouth ſide of the city, or rather behind it, is a laguna (i. e. a lake), about half a mile in circumference, from which the city takes its name, which is dry in the ſummer-ſeaſon, but in the winter

winter full of ſtagnant water. This city, ſituated on a plain, and elevated a great height above the ſea, is extremely cold in winter, and expoſed to the wind in all ſeaſons. When the trade-wind blows freſh at north-north-eaſt and north-eaſt in the bay of Santa Cruz, the north-weſt wind prevails here, and blows generally with great vehemence. The inhabitants of Laguna have planted an avenue of trees on the brow of the hill, or extremity of the plain, juſt where the road deſcends to Santa Cruz; but, by the violence of the wind, they are all bent to the ſouth-eaſt, and ſtripped of their leaves: they were obliged to build circular walls around each of them when they were planted, to ſecure them from the wind until they were ſtrong enough to reſiſt its force.

FROM the weſtern extremity of the plain of Laguna the road deſcends to la Mantanza de Centejo, a large village, chiefly inhabited by peaſants: it is in the midway between Santa Cruz and Port Orotava. From thence to la Villa de Orotava the country abounds with habitations; for on the right hand are the large villages or rather towns of Tacoronte, Sauſal, and la Rambla, beſides many ſmall villages and detached houſes. La Villa de Orotava, about three leagues inland from Port Orotava, is a large place and contains ſeveral churches, convents of Friars and Nuns, with a number of ſtately private buildings of ſtone. A rivulet runs through the midſt of the town, which ſupplies the inhabitants with water, and refreſhes their gardens and orchards. This place appeared to me to be about as large again as Port Orotava. Continuing the ſame route to the weſtward, the next town is Realejo; being a large place, ſituated about a league or four miles beyond la Villa de Orotava, and ſurrounded with vineyards. All theſe places are populous, and ſituated a little way from the ſea, from whence moſt of them may be ſeen; and indeed no habitations here are at a greater diſtance from it than three leagues. The

whole iſland continues riſing on all ſides from the ſea, till it terminates in the Pike, which is the centre. The north ſide is the moſt fertile, and aſcends more gradually than the others, particularly a ſpace along the ſhore about three leagues in breadth, bounded on the ſides by high mountains, or rather cliffs; but inland, or upwards from the ſea, it riſes like a hanging garden all the way, without any conſiderable interruption of hills or valleys, till you come within a league of the clouds. In the weſtern border of this ſpace is ſituated Realejo; and on the eaſtern, La Rambla. Between them are the towns of Orotava and Port Orotava, with a number of detached habitations ſcattered about from the ſea-ſhore upwards to the clouds, in or beyond which are no houſes or habitations; yet the clouds are not higher than the middle diſtance between the ſea and the ſummit of the Pike. All the fertile ground, within a league of the ſea, is covered with vines; that of the next league produces corn; and the third, ſome corn, woods of cheſnut-trees, and many other different ſorts, particularly breſos, which are uſed by the natives for fuel. Above theſe woods are the clouds, which, in fine weather, toward the evening generally deſcend gradually, and reſt upon thoſe woods until the morning, when they reaſcend about a league, and there remain until the ſucceeding evening. In that height of the iſland where they reſt in the day-time, there was formerly a great quantity of ſtately pine-trees; but being eaſy to come at, they were almoſt all cut down by the inhabitants of the adjacent villages, ſo that few now remain in this part which I am deſcribing; but in other places of the iſland in the ſame altitude, and which are diſtant from any habitations, there are great numbers of them. From Orotava, aſcending to the ſummit of the iſland, leaving the Pike * on the right hand, and then deſcending to the ſouth-weſt,

* I do not conſider the Pike as the top of the iſland, but rather as a hill or mountain upon it.

we

we come to the town of Chazna, called by ſome Villa Flor, where there is a convent of Friars; near it is a well of an acid water, which has a medicinal quality, and is reckoned an efficacious remedy for many diſorders, but pernicious and fatal to thoſe who drink it when troubled with the venereal diſeaſe. On the ſouth-eaſt of the iſland, inland from Candelaria, is the town of Guimar, a conſiderable place, but, like Chazna, remote from other habitations: both theſe towns have ſome families living in them, who know themſelves to be the genuine offspring of the Guanches. I have ſeen and converſed with ſome of theſe people; but they could not gratify my curioſity in any thing concerning the manners and cuſtoms of their anceſtors, whoſe language they have entirely loſt. They appeared to me to be of a fairer complexion than the Spaniards of the province of Andaluſia. Above, or inland from Garrachica, is Ico, a large and populous town, abounding with wealthy people: here are ſome manufactures of ſilk, particularly ſtockings, which are exported to the Spaniſh Weſt Indies. Beſides thoſe places already deſcribed, are many ſmall villages, particularly weſtward from Realejo, towards Ico and Buenaviſta; alſo in the mountains, between the city of Laguna and Point Nago, are many pleaſant romantic little valleys and hollows, well watered, and abounding with ſhady groves: theſe are the moſt agreeable places in the iſland; but the gentry of Tenerife have no taſte for country-houſes or ſolitary retirements, chuſing rather to live in towns. The inhabitants of thoſe mountains are fairer than the other inhabitants of the iſland; probably they are the offſpring of thoſe fair people who lived on the north ſide of the iſland, of whom mention is made in the Hiſtory of the Diſcovery and Conqueſt.

CONSIDERING the number of large and populous towns ſituated in Tenerife, with the villages, and detached habitations, it will

be no ſurprize to underſtand that this iſland, when the laſt account was taken, contained no leſs than ninety-ſix thouſand perſons. Indeed it is computed to contain as many inhabitants as all the reſt of the ſeven iſlands together. I never heard the number of any of them calculated, but Tenerife, Palma, and Hierro: the ſecond of theſe is ſaid to have thirty thouſand inhabitants, and the laſt one thouſand; theſe added, fall ſhort of the number in Tenerife by ſixty-five thouſand, which, according to the above-mentioned computation, remains to be divided among the iſlands Lancerota, Fuertaventura, Gran Canaria, and Gomera. I ſuppoſe then, by what I have had opportunity of obſerving, that Fuertaventura may contain ten thouſand perſons; Lancerota, eight thouſand; Gomera, ſeven thouſand; and Canaria, forty thouſand.

BEFORE I leave the deſcription of Tenerife, it will not be improper to give ſome account of the Pike, ſo much taken notice of by all who have had occaſion to paſs near it and obſerve its prodigious height.

CHAP. IX.

Of the Pike of Tenerife.

IN the beginning of the month of September, 1761, about four o'clock in the afternoon, I ſet out on horſeback, in company with a Maſter of a ſhip, from Port Orotava, to viſit the Pike. We had with us a ſervant, a muleteer, and a guide: after aſcending about ſix miles, we arrived, towards ſun-ſet, at the moſt diſtant habitation from the ſea this way, which was in a hollow. Here we found an aqueduct of open troughs or ſpouts, that conveys water down from the head of the hollow. Here our ſervants watered the cattle, and filled ſome ſmall barrels with water, to

ſerve

ſerve us on our expedition. While they were thus employed, we alighted and walked into the hollow, which we found to be very pleaſant, abounding with many trees that ſent forth an odoriferous ſmell. Near the houſes are ſome fields of maize or Indian corn: in ſeveral places on this ſide of the iſland, the natives have two crops of this grain. Mounting again, we travelled for ſome time on a ſteep road, and got into the woods and the clouds juſt as it grew dark; we could not well miſs our way, the road being bounded on both ſides with trees or buſhes, which were chiefly laurel, ſavine, and breſos or bruſhwood: having travelled about a mile, we came to the upper edge of the wood above the clouds, where we alighted, made a fire, and ſupped; ſome time after we lay down to ſleep under the buſhes. About half an hour after ten, the moon ſhining bright, we mounted again, and travelled ſlowly two hours, through an exceſſive bad road, reſembling ruins of ſtone buildings ſcattered over the fields. After we got out of this road, we came upon ſmall light white pumice-ſtone like peas or ſhingle. Here we rode at a pretty good pace for near an hour. The air now began to be very ſharp, cold, and piercing, and the wind blew ſtrong about ſouth-weſt or weſt-ſouth-weſt. Our guide adviſed us to alight here, as it was a convenient place, and reſt till four or five in the morning. We followed his counſel, and entered into a cave, the mouth of which was built up to about a man's height, to prevent the wind and cold from getting in. Near this place we were ſo lucky as to find ſome dry withered retamas, which was the only ſhrub or vegetable we ſaw hereabout; with theſe we made a great fire to warm ourſelves, and then fell aſleep, but were ſoon awaked by an itching of the ſkin, which we imagined proceeded from fleas, but was owing to the cold thin air, want of reſt, and ſleeping in our cloaths; a thing I have known to happen to people on ſuch expeditions. We paſſed away the time here as well as we could; but while we crept ſo

near the fire that one ſide was almoſt ſcorched, the other was benumbed with cold.

About five in the morning we mounted again, and travelled ſlowly about a mile, for the road here was rather too ſteep for travelling on horſeback, and our horſes were now fatigued. At laſt we came among ſome great looſe rocks, where was a ſort of cottage built of looſe ſtones: the name of this place our guide told us was Eſtancia de los Ingleſſes (i. e. the Engliſh pitching-place), ſo called, I imagine, from ſome Engliſh people reſting there on their way to viſit the Pike, for none go that journey but foreigners and ſome poor people of the iſland, who earn their bread by gathering brimſtone; the Spaniſh gentry having no curioſity of this kind. Here we alighted again, the remainder of our way being too ſteep for riding, and left one of our ſervants to look after the cattle, and then proceeded on our journey afoot. We walked hard to get ourſelves a heat, but were ſoon fatigued by the ſteepneſs of the road, which was alſo looſe and ſandy. When we got to the top of this riſing or hill, we came to a vaſt number of looſe great ſtones, whoſe ſurfaces were flat: each of thoſe ſtones or rocks was, on a medium, about ten feet every way. This road was not ſo ſteep as the other, but we were obliged to travel a conſiderable way over the rocks, leaping from one to another, for they were not all quite cloſe to each other. Among theſe is a cavern, where is a well, or natural reſervoir, into which we deſcended by a ladder, which the poor people placed there for that purpoſe. This cavern is ſpacious within, being almoſt ten yards wide and twenty in height: all the bottom of it, except juſt at the feet of the ladder, is covered with water, which is about two fathoms deep, and was then frozen towards the inner edges of the cave: we attempted to drink of this water, but could not, by reaſon of its exceſſive coldneſs; however, our guide filled a bottle, which he had purpoſely

purpoſely brought from the Eſtancia. After travelling about a quarter or half a mile upon the great ſtones or rocks, we came to the bottom of the real Pike, or ſugar-loaf, which is very ſteep, and to add to the difficulty of aſcending, the ground is looſe and gives way under the feet, and conſequently extremely fatiguing; for although the length of this eminence is not above half a mile, yet we were obliged to ſtop and take breath I believe thirty times; at laſt we got to the top, where we lay about a quarter of an hour to reſt ourſelves, being quite ſpent with fatigue. When we left the Eſtancia in the morning, the ſun was juſt emerging from the clouds, which were ſpread out under us at a great diſtance downward, appearing like the ocean. Above the clouds, at a vaſt diſtance to the north, we ſaw ſomething black, which we imagined to be the top of the iſland of Madeira. We took the bearings of it by a pocket-compaſs, and found it to be exactly in the direction of that iſland from Tenerife: but before we got to the top of the Pike, it diſappeared. We ſaw from hence the tops of the iſlands Palma, Gomera, Hierro, and Gran Canaria; they ſeemed to be quite near, but we could neither perceive Lancerota or Fuertaventura, becauſe they are not high enough to pierce the clouds. Unfortunately we did not find the air quite clear and free from clouds, otherwiſe I know not but we might have ſeen Madeira, Porto Santo, and even the neareſt part of Mount Atlas, which is about an hundred leagues diſtant from hence; for although I ſaid before, that viewing the Pike from the ocean, it could not be diſtinguiſhed from the ſky farther off than an hundred and fifty or an hundred and ſixty miles; yet it muſt be obſerved that the air above the clouds is by far thinner, more pure, and freer from vapours than the air below; for before we came to the Eſtancia de los Ingleſſes, we obſerved the moon and ſtars to ſhine with uncommon brightneſs; beſides, the ſpherical figure of the earth could not prevent our ſeeing Mount Atlas, becauſe its ſummit and that

of Tenerife, by reaſon of their immenſe height (although ſo far aſunder) would yet be far exalted above the horizon. But whether or not viſion extends ſo far as what I am now hinting, I leave to others to determine.

AFTER we had reſted ſome time, we began to look about and obſerve the top of the Pike. Its dimenſions ſeemed to be exactly as deſcribed by one Mr. Eden, whoſe journey to the Pike we find related in ſome of our accounts of the Canary Iſlands. He ſays the length is about an hundred and forty yards, the breadth an hundred and ten. It is hollow, and ſhaped within like a bell ſubverted. From the edges or upper part of this bell, or cauldron, as the natives call it, to the bottom is about forty yards. In many parts of this hollow we obſerved ſmoke and ſteams of ſulphur iſſuing forth in puffs. The heat of the ground in ſome particular places was ſo great as to penetrate through the ſoles of our ſhoes to our feet: ſeeing ſome ſpots of earth or ſoft clay, we tried the heat with our fingers, but could not thruſt them in farther than half an inch, for the deeper we went, the more intenſe we found the heat. We then took our guide's ſtaff, and thruſt it to the depth of three inches into a hole or porous place, where the ſmoke ſeemed to be thickeſt, and held it there about a minute, and then drew it out, when we found it burned to charcoal. We gathered here many pieces of moſt curious and beautiful brimſtone of all colours, particularly azure blue, green, violet, yellow, and ſcarlet. But what chiefly engaged the attention of my companion, was the extraordinary and uncommon appearance of the clouds below us, at a great diſtance; they ſeemed like the ocean, only the ſurface of them was not quite ſo blue and ſmooth, but had the appearance of very white wool; and where this cloudy ocean, as I may call it, touched the ſhore, it ſeemed to foam like billows breaking on the ſhore.

ſhore. When we aſcended through the clouds, it was dark; but when we mounted again, between ten and eleven, the moon ſhone bright, the clouds were then below us, and about a mile diſtant: we took them for the ocean, and wondered to ſee it ſo near; nor did we diſcover our miſtake until the ſun aroſe. When we deſcended to the clouds, in returning from the Pike, and entered within them, they appeared to us as a thick fog or miſt, of the conſiſtence of thoſe we frequenly ſee in England: all the trees of the fore-mentioned woods, and our cloaths, were wet with it.

THE air on the top of the Pike was thin, cold, piercing, and of a dry parching nature, like the ſouth-eaſterly winds which I have felt in the great deſert of Africa, or the Levanters in the Mediterranean; or even not unlike thoſe dry eaſterly winds which are frequent in the northern parts of Europe, in clear weather, in the months of March or April.

IN aſcending the higheſt part of the mountain, called the ſugar-loaf, which is very ſteep, our hearts panted and beat vehemently, ſo that, as I obſerved before, we were obliged to reſt above thirty times, to take breath; but whether this was owing to the thinneſs of the air cauſing a difficulty of reſpiration, or to the uncommon fatigue which we ſuffered in climbing the hill, I cannot determine; but believe it was partly owing to the one, and partly to the other. Our guide, a ſlim, agile, old man, was not affected in the ſame manner with us, but climbed up with eaſe, like a goat; for he was one of thoſe poor men who earn their living by gathering brimſtone in the cauldron and other volcanos, the Pike itſelf being no other, though it has not burned for ſome years paſt, as may be plainly underſtood by the nature of its ſubſtance; and indeed all the top of the iſland ſhews evident marks of ſome terrible revolution that has happened in Tenerife; for the ſugar-

loaf is nothing elſe than earth mixed with aſhes and calcined ſtones, thrown out of the bowels of the earth: and the great ſquare ſtones, before-deſcribed, ſeem to have been thrown out of the cauldron or hollow of the Pike, when it was a volcano. The top of the Pike is inacceſſible in every way but that by which we went up, viz. by the eaſt ſide. Its ſteepeſt part is on the north-weſt, towards Garrachica. We tumbled ſome looſe rocks down from that quarter, which rolled a vaſt way, till we loſt ſight of them.

HAVING ſurveyed every thing worthy of obſervation, we returned to the Eſtancia, where our horſes were left; the whole time ſpent in deſcending from the top of the Pike to this place was only half an hour, although the aſcent took us up about two hours and a half. It was now about ten in the morning, and the ſun ſhone ſo exceſſively hot as to oblige us to take ſhelter in the cottage; being exceedingly fatigued, we lay down there, intending to ſleep, but could not for the cold, which was ſo intenſe under the ſhade, that we were obliged to kindle a fire to keep ourſelves warm.

AFTER taking ſome repoſe, we mounted our horſes about noon, and deſcended by the ſame way that we went up, and came to ſome pines, ſituated about two miles above the clouds: between theſe pines and the Pike grows no herb, ſhrub, tree, or graſs, excepting the fore-mentioned retama. About five of the clock in the evening we arrived at Orotava, not having alighted by the way to ſtop, only ſometimes to walk where the road was too ſteep for riding. The whole diſtance we rode in the five hours ſpent in coming down from the Eſtancia to Orotava, we computed to be about fifteen Engliſh miles, travelling at the rate of three miles an hour: ſuppoſe then we deduct five of theſe for windings and turnings, the diſtance from the ſea to the Eſtancia, in a ſtrait line, will be about ten miles; which, if carefully compared

with the aſcent of the road*, I reckon will make the perpendicular height of the Eſtancia to be about four Engliſh miles; to which add a mile of perpendicular height from thence to the Pike, the whole will be about five Engliſh miles: I am very certain I cannot be miſtaken in this calculation above a mile either way. There is no place in the world more proper for an obſervatory than the Eſtancia: if a commodious warm houſe or cottage was built upon it, to accommodate aſtronomers while the moderate weather continues, viz. all July, Auguſt, and September, they might make their obſervations, take an account of the wind and weather of the region above the clouds, and remark their nature and properties. But if any perſon intends to viſit the Pike, I would adviſe him to wait for fine clear weather, carry a good tent, plenty of water, and ſome proviſions along with him, that he may be enabled to remain at the Eſtancia four or five days, in which time he might go twice or thrice to the top of the Pike, and make his obſervations at leiſure.

CHAP. X.

Of the weather in Tenerife; and its Produce.

THE weather in Tenerife is not different from that in Canaria, already deſcribed; but there is ſomething particular here with reſpect to the winds; for along the coaſt of Africa, adjacent to theſe iſlands, the trade-wind blows from the north-north-weſt to the north-eaſt, according as it comes from the land or ſea; taking the medium of theſe, we may ſay that the trade-wind blows there at north-by-eaſt; at Lancerota and Fuertaventura, at

* I imagine that no one, who has been at Orotava, will think twenty-two or twenty-three degrees too great an aſcent from thence to the ſummit of the iſland; for ſo many have I allowed in calculating the perpendicular height.

north-north-eaſt; at Canaria, north-eaſt; but at Teneriſe, north-eaſt-by-eaſt; and further to the weſtward, at Palma, it blows at eaſt-north-eaſt. We may obſerve by this, that the further we depart from the coaſt of Africa, the more we find the wind to veer to the eaſtward; but beyond Palma it remains the ſame, viz. at eaſt-north-eaſt, for then it is out of the reach of the attraction or influence of the African coaſt. What cauſes that influence, I ſhall have occaſion to explain in the deſcription of the continent. The above account of the winds is only to be underſtood of fine weather, when the trade-wind blows true, for it often varies a few points.

THE ſea-breeze in Tenerife generally ſets in about ten o'clock in the morning, on the eaſt and north-eaſt ſides of the iſland, and blows till five or ſix in the evening, when it falls calm until midnight; then the land-wind begins, and continues until ſeven or eight in the morning, when it is ſucceeded by a calm, which continues until the ſea-breeze begins again to blow.

THE ſea-breeze in the bay of Santa Cruz, and on all the eaſt ſide of the iſland,, blows commonly at eaſt; and the land wind at weſt. On the north ſide, the ſea-breeze blows at north-eaſt-by-eaſt, or north-eaſt; and the land-wind directly oppoſite to it. But at Point Nago, where the land projects far into the ſea towards the north-eaſt, there is no land-wind.

ON the brow of the hill, behind or above Santa Cruz, and at the city of Laguna, a freſh gale at north-weſt prevails all the time of the ſea-breeze, which is occaſioned by the mountains almoſt ſurrounding the plain; for they are ſo exceeding high on the ſouth ſide of it, as to beat back the ſea-breeze, and throw it againſt the mountains that bound the north ſide of the plain, where finding

no

no paſſage, it veers to the ſouth-eaſt, where meeting with no reſiſtance, it forces itſelf through the plain with great vehemence, until it comes to the brow of the hill above-mentioned, where part of the current of air pours down the hill towards Santa Cruz, and even advances within a mile and half of the ſea, where it is checked by the true ſea-breeze. The inhabitants of Laguna and Santa Cruz receive ſome benefit from the ſtrength of this north-weſt wind, as it ſets at work twelve or fifteen mills, which they have erected on the brow of the hill for grinding of corn.

On the ſouth-weſt coaſt of Tenerife there is no regular ſea or land-breeze, becauſe the trade or north-eaſterly wind cannot get at it by reaſon of the immenſe height of the iſland towering above the region of that wind; ſo that on this ſide of the iſland either an eddy-wind at ſouth-weſt prevails, or a calm.

The clouds, as I obſerved before, are generally ſuſpended half way between the ſea and top of the Pike. Below thoſe clouds the north-eaſterly wind moſtly prevail; and at the ſame time above them we find a freſh weſterly gale; which I believe to be the caſe in every part of the world where the trade-wind blows. I cannot pretend to account properly for this phænomenon, but ſo it is on the top of Tenerife and of ſome of the reſt of the iſlands. The hard northerly gales that blow in the winter ſeaſon in the ſea adjacent to the Canary Iſlands, never blow home to the ſhore, being, as it were ſtruck dead, if not reflected by the exceſſive height of the land, over which the wind cannot paſs. This I have often experienced; for I have ſeveral times run from the Lizard Point, in Cornwall, to the Canary Iſlands in nine, ten, and twelve days, with freſh gales of northerly wind, a great ſea following us all the way: when we arrived there, I was informed there had been in all that time a heavy long ſwell on the north ſide of the iſlands, but

not

not a breath of wind, ſo that the ſhips then lying in Port Orotava rode with a ſlack cable. But on the north ſide of Tenerife, viz. at Orotava, a north-weſt wind is exceeding dangerous, for that wind blows upon the ſhore, but not directly againſt the exceſſive high land, which no doubt would deaden and reflect it, but againſt the land projecting out north-eaſt into the ſea, and which is terminated by Point Nago: now that land being moderately high, and riſing gradually from the ſea towards the mountains of Laguna, the north-weſt wind finds a paſſage over it, and conſequently blows freely. However, the pilots who have the charge of ſhips in this road, know the ſigns of the weather ſo well, that they take care not to be ſurpriſed with a north-weſt wind, for when they find it coming on, they ſlip their cables and put out to ſea. They are ſo watchful in this matter, that no ſhip has been wrecked here by that wind in the memory of man.

THE produce of this iſland is much the ſame as that of Canaria, only there is leſs corn-land here, and more vineyards. The wines are ſtrong, good, and fit for exportation, eſpecially to hot climates, which improve them much. There was formerly a great quantity of Malvaſia or Canary ſack made here, but of late days there are not above fifty pipes made in a ſeaſon; for they gather the grapes when green, and make a dry hard wine of them; which, when about two or three years old, can hardly be diſtinguiſhed from Madeira wine, but after four years of age, it turns ſo mellow and ſweet, that it reſembles the wine of Malaga in Spain. Orchilla-weed grows here in abundance, as it does in all the Canary Iſlands.

CHAP.

CHAP. XI.

Deſcription of the Iſland of Palma.

FROM Teno, the weſt end of Tenerife, to the neareſt part of the iſland of Palma, it is, weſt-north-weſt, ſeventeen leagues. Palma is about eight leagues in length, reckoning it from north to ſouth, and the extreme breadth about ſix leagues.

THE ſummit of this iſland is higher than that of Tenerife; for, as I obſerved before, we reckon the Pike, or ſugar-loaf, only as a hill placed on the top of the iſland. When one who has not ſeen land of an uncommon height, approaches within twelve leagues of the iſlands Tenerife and Palma, in clear weather, and comes all at once to behold them, his ſurprize will be very great, and not unlike that which ſtrikes a perſon who has never ſeen the ocean, until he comes to have a full view of it all at once from the top of an adjacent mountain.

THE chief port in Palma is that of Santa Cruz, on the ſouth-eaſt ſide of the iſland. The mark by which a ſtranger may find it, is the following: when he approaches to the eaſt ſide of the iſland, Palma will then appear to him ſhaped exactly like a ſaddle. Let him ſteer ſo as to fall in a little to windward of the loweſt place, or middle of the ſaddle, until he comes within a mile of the land; then run along-ſhore to the ſouthward, and he will perceive the town cloſe by the ſea-ſhore, and the ſhipping lying in the road; but as the land behind or above the town is high and ſteep, one cannot diſcern the ſhipping till within a mile of them. The road is within a muſquet-ſhot of the ſhore, where veſſels commonly ride in fifteen or twenty fathoms water, and are expoſed to eaſterly winds;

winds; yet, with good anchors and cables, may ride with great ſafety, in all winds that blow in this part of the world, for the ground is clean and good, and the great height of the iſland, with the perpendicular height of the land facing the road, repels the wind that blows upon it, though ever ſo ſtrong; yet there is always, in good weather, a gentle ſea-breeze in the road. When there is a great north-eaſt ſwell out at ſea, it comes rolling into the bay; but, for want of wind, and becauſe of the deepneſs of the water cloſe to the ſhore, it has no power or force, ſo that ſhips in ſuch a caſe ride here with a ſlack cable. Theſe things conſidered, we may conclude the road of Santa Cruz, in Palma, to be more ſecure than any of thoſe of Canaria or Tenerife; but in the winter-time, the rolling ſwell that comes into the bay, breaks high upon the beach, and prevents boats from going off or landing, for the ſpace of three or four days together. A ſmall mole was formerly built here, at a conſiderable expence, but was ſoon after deſtroyed by the violence of the ſurf. Another has been begun to be erected there, and the work carried on for ſome years paſt, but I do not know that it is yet finiſhed.

SANTA CRUZ DE LA PALMA is a large town, containing two pariſh churches, ſeveral convents of Friars and Nuns, with many neat private buildings; though not ſo good and large as thoſe of the city of Palmas in Canaria, or of the towns of Tenerife. Near the mole is a caſtle or battery, mounted with a few cannon, for the defence of the ſhipping in the bay, and to prevent an enemy from landing. In the middle of the town, near the great church, is a fountain, filled by a rivulet, which plentifully ſupplies the inhabitants with good water.

TASSACORTA, the next port, lies on the ſouth-weſt part of the iſland; it is expoſed to weſterly winds, and little frequented by any veſſels excepting boats.

IN

In all this iſland there is no town of any note, excepting Santa Cruz; but many villages, the chief of which are St. Andres and Taſſacorta.

In the north-eaſt part of Palma, inland, is a ſpacious high mountain, ſteep on all ſides, called la Caldera, i. e. the Cauldron. This mountain is hollow, like the Pike of Tenerife; the ſummit is about two leagues in diameter every way, and within deſcends gradually from thence to the bottom, which is a ſpace of about thirty acres.

On the declivity of the inſide ſpring ſeveral rivulets, which join all together at the bottom, and iſſue in one ſtream through a paſſage to the outſide of the mountain from which it deſcends, and, after running ſome diſtance from thence, it turns two ſugar-mills. The water of this ſtream is unwholeſome, by reaſon of its being tainted with other water, of a pernicious quality, which mixes with it in the cauldron. All the inſide of the cauldron abounds with herbage, and is covered with laurels, te-a or pitch-pine, palms, lignum Rhodium, and retamas; theſe laſt, in this iſland, have a yellow bark, and grow to the ſize of large trees, but in the others they are only ſhrubs. The ſhepherds here are very careful not to let the he-goats feed on the leaves of the retama, becauſe they breed a ſtone in the bladder, which kills them.

On the outſide of the cauldron ſpring two rivulets, one of which runs northward to the village of St. Andres, and turns two ſugar-mills, the other runs to the eaſtward, to the town of Santa Cruz. Beſides theſe there are no other rivulets, ſtreams, or fountains of water of any conſequence in the iſland; for which reaſon the natives build ſquare reſervoirs or tanks, with planks of pitch-pine, which they make tight by caulking; theſe they fill

from the torrents of rain-water that fall down from the mountains in the winter-ſeaſon, and preſerve it for themſelves and great cattle; for the ſheep, goats, and hogs, in places diſtant from the rivulets, feed on roots of fern and aſphodil * almoſt all the year round, and therefore have little or no need of water, there being moiſture enough in thoſe roots to ſupply their want. The ſouth quarter of the iſland is moſt deſtitute of water; yet there is a medicinal well of hot water there, ſo cloſe to the ſea-ſhore that the tide flows into it at full ſea. At another place, called Uguer, is a cave, which has a long narrow entrance, ſo ſtrait that a perſon muſt enter it backwards, keeping his face all the while towards the mouth of the cave that he may ſee his way. After he has got through this paſſage, he enters into a ſpacious grotto, where water diſtils from between the large flakes of ſlate-ſtones that hang from the roof. The leaſt blow given to theſe, reſounds through the cave with a noiſe like thunder. In the diſtrict of Tifuya is a mountain, which, to all appearance, has been removed from its original ſituation by an earthquake: the natives have a tradition, that the ſpot where it now ſtands was a plain, and the moſt fruitful ſpot in the whole iſland, until it was deſtroyed by the burning lava and the fall of the mountain.

The ſummit of Palma formerly abounded with trees; but in the year 1545, and after it, a great drought prevailed, which deſtroyed them all: however, ſome time after, others began to ſpring, but were deſtroyed by the rabbits and other animals, who finding no paſture below, went up there and eat all the young trees and herbs; ſo that now the upper part of the iſland is quite bare and deſolate. Thoſe rabbits were firſt brought to Palma by Don Pedro Fernandez de Lugo, the ſecond Adelantado,

* The Spaniards call theſe laſt, roots of gamones, which I believe to be roots of aſphodil.

or

or Lieutenant-governor of Tenerife, and have ſince increaſed exceedingly.

BEFORE the ſhrubs and trees failed from the ſummit of the iſland, much manna fell there, which the natives gathered, and ſent to Spain for ſale.

THE produce here is much the ſame with that of Gran Canaria, only with this difference, that a great quantity of ſugar is made in Palma, eſpecially on the weſt ſide of the iſland. The eaſt ſide produces good wines, of a different taſte and flavour from thoſe of Tenerife: the dry wine is ſmall-bodied, and of a yellow colour. The Malvaſia is not ſo luſcious or ſtrong as that of Tenerife, but when it is about three years old has the flavour of a rich and ripe pine-apple: but theſe wines are very difficult of preſervation when exported, eſpecially to cold climates, where they often turn ſour. There is abundance of good honey here, eſpecially in thoſe hives which are at a diſtance from vines and moçanes (a fruit reſembling elder-berries) for both theſe have a bad effect on its colour. In Palma is much gum-dragon; and from the te-a or pitch-pine, pitch is extracted in great quantities.

ALL ſorts of fruits growing in Canaria or Tenerife, are found here alſo, in greater abundance, inſomuch that the natives cannot conſume them; but having ſugar in great plenty, they make vaſt quantities of ſweetmeats and conſerves, which they export to the reſt of the iſlands, and to ſome parts of the Indies.

IN time of ſcarcity of corn, the natives of this iſland make good bread of the roots of fern. I never eat any of that ſort of bread here, but I have in the iſland of Gomera, and found it not much inferior to that made of wheat-flour; but the fern in Gomera is reckoned better and more wholeſome than that of Palma.

ALTHOUGH the woods that grew on the ſummit of Palma were all deſtroyed, yet there is abundance of trees in the region of the clouds, and beneath it, inſomuch that the iſland, at about two leagues diſtance, appears like one entire wood. Pine-trees grow here to ſuch a ſize as to be fit for maſts for the largeſt ſhips; but they are heavy, and, by reaſon of the ruggedneſs of the roads, the expence of bringing them to the ſhore would be immenſe; I remember an Engliſh American ſloop, of one hundred and fifty tons, having loſt her maſt, was towed in here by the fiſhing-boats; the natives gave the maſter leave to go to the woods and cut any tree fit for his purpoſe, gratis; but the expence of bringing it down, though labour is cheap here, coſt him twenty-five pounds ſterling: nevertheleſs, much timber is exported from hence to the reſt of the iſlands.

THE air, weather, and winds are much the ſame here as at Canaria and Tenerife, only with this difference, that weſterly winds and rain are rather more frequent in Palma, the reaſon of which is, that it lies more to the weſtward and northward, conſequently not being ſo far within the verge of the north-eaſt trade-wind as thoſe iſlands, is more expoſed to variable winds, particularly the ſouth-weſt, which is the moſt prevalent wind in the latitudes adjacent to thoſe of the north-eaſt trade.

As to the climate here, and in Canaria, Tenerife, Gomera, and Hierro, a perſon will find great difference, according as he lives near the ſea-ſhore, or up in the mountains; for in the months of July, Auguſt, and September, the heat is ſomewhat intolerable near the ſea-ſhore, when there is a calm; but when the heat is ſo great on the ſea-coaſt, the air is quite freſh and pleaſant on the mountains. In the middle of winter, the habitations far up in the mountains, near the clouds, are exceſſively cold; the

natives

natives keep fires burning in their houſes all the day long, which is never done below, near the ſea, for there they uſe fire only in their kitchens. Were the inhabitants of the city of Laguna to have the leaſt idea of the pleaſure of the ſocial winter fire, they would no doubt build chimneys in their houſes, for in that place the weather is raw and cold in that ſeaſon: hail frequently falls in this place; and ſome of the oldeſt of the preſent inhabitants remember a great ſnow falling upon the plain, where it remained for ſome days.

For eight months of the year the ſummits of all the Canary Iſlands, Lancerota and Fuertaventura excepted, are generally covered with ſnow.

On viewing Palma at the diſtance of three leagues off at ſea, one would imagine that the mountains were full of gutters, or beds of torrents of rain-water; but theſe only appear little, being high up, conſequently at a great diſtance off; but when one approaches near, he finds them to be large valleys or hollows, abounding with wood.

This iſland has not been exempted from volcanos, the effects of which are ſtill to be ſeen in almoſt every part of it; for the channels where the burning matter, melted ores, and calcined ſtones and aſhes ran, are eaſily diſtinguiſhed. In the memory* of

* Nunno de Penna, in his Hiſtorical Memoirs, ſays, that on the 13th of November, 1677, a little after ſun-ſet, the earth ſhook for thirteen leagues, with a frightful noiſe, that laſted five days, during which the earth opened in ſeveral places; but the greateſt gap was upon that called Mont aux Chevres, a mile and a half from the ſea, from whence proceeded a great fire, which caſt up ſtones and pieces of rock. The like happened in ſeveral places thereabouts; and in leſs than a quarter of an hour it made twenty-eight gaps about the foot of the mountain, which vomited abundance of flames and burning ſtones. It took its courſe over the plain of Los Cainos,

of ſome of the oldeſt inhabitants living in the year 1759, one of thoſe fiery rivers ran down from the mountains toward the town of Santa Cruz, and emptied itſelf into the ſea about 2 miles to the northward of the town. No conſiderable earthquake hath happened in thoſe iſlands for ſome years paſt, but now and then they have ſome ſlight ſhocks; they had ſome at the time of the memorable earthquake at Liſbon, but they were ſcarce perceptible: only the ſudden flux and reflux of the ſea was evident enough, at Porto de Luz, in Canaria, where the ſea went about a mile back, and remained there for ſome time. The people of Palma at that time ſeeing a wreck lying upon the ground, which the water had left bare, ſome of them were ſo bold as to go to it, but the ſea ſuddenly returning, ſwept them all away. A boatman at Port Orotava told me, that on the day of the Liſbon earthquake, his boat was hauled up on the beach, and he was leaning upon it, converſing with ſome fiſhermen on the ſtrand, when all on a ſudden the ſea floated his boat, and wetted him and his companions to the middle; then retiring a great way back, it returned again, but not with ſuch violence as at firſt; and ſo continued ebbing and flowing for the ſpace of an hour: they were all aſtoniſhed at this ſtrange phænomenon; but when they received the news of the deſtruction at Liſbon, my boatman ſwore ſolemnly that he never would work on All-ſaints day again while he lived; "Which "oath, added he, I intend moſt religiouſly to obſerve."

THE black ſhining ſand which we throw upon writing to prevent blotting, is found in many places on the ſhore of this and the other

Cainos, and ran with violence towards the Holy Fountain; but coming near the brink of the great deſcent, turned to the right, and forced its way towards the Old Port, where the Spaniards landed when they made themſelves maſters of this iſland. He adds, that on the 20th of November following, there was a ſecond eruption of the Mont aux Chevres, from whence came forth ſtones and fire, with great earthquakes and thunders, for ſeveral days, ſo that black cinders were taken up at ſeven leagues diſtance, the adjacent lands were entirely deſtroyed, and the inhabitants forced to quit their habitations.

islands. It seems to have been thrown out of volcanos; and is certainly the most perfect iron, for the magnet or load-stone will, when held near it, lick up every grain, leaving nothing behind. I have been told that some experiments have been publicly made, without effect, to turn this sand into bar-iron: yet I am credibly informed that a gentleman in London understands this secret, and has a case of razors made of this same black shining sand.

CHAP. XII.

Of the Island of Gomera.

THE middle of Gomera lies south-west from Point Teno, in Tenerife, about six leagues distance. The principal town is situated close by the sea-shore, in the bottom or cod of a bay, where shipping lie land-locked from all winds, except the south-east. Here you may moor at a convenient distance from the shore, from seven fathoms water to fifteen; but as the land-wind frequently blows hard, it is necessary for a ship to moor with a large scope of cable, otherwise she will be in danger of being blown out of the bay. The sea here is generally so smooth, that boats may land on the beach without danger. On the north side of the bay is a cove, where ships of any burthen may haul close to the shore (which is a high and perpendicular cliff), and there heave down, clean, or repair. When boats cannot land on the beach, on account of the surf, they put ashore at this cove, from whence there is a path-way, along the face of the cliff, to the town; but it is so narrow that two persons cannot walk a-breast: near the end of this road is a gate, which is always shut after sun-set, or when it turns dark, and then no man can pass that way. About a stone's throw from the beach begins the principal street of the town, and from thence runs strait inland.

The

The town is called La Villa de Palmas, i. e. the Town of Palms, becauſe of the number of palm-trees growing there. It has a church and convent of Friars, with about one hundred and fifty private houſes, moſt of which are but mean and ſmall. It is well ſupplied with good water, which the inhabitants draw from wells in every part of the town. In the winter-ſeaſon, a large rivulet, from the mountains, empties itſelf into the port. On the ſouth ſide of the mouth of this rivulet ſtands an old round tower, which was built by Don Miguel Peraza, the firſt Count of Gomera; and on the top of the perpendicular cliff, on the north ſide of the cove, is a chapel, and a battery of a few pieces of cannon for the defence of the port. As I have loſt the journals of the voyages in which I touched here, I cannot be ſo particular in giving directions to find this excellent port as I could wiſh; but, to the beſt of my remembrance, the land that forms the north point of the bay, is the moſt ſoutherly point of land on the eaſt ſide of Gomera, that can be ſeen from Point Teno in Tenerife. That land, when one is to the northward of it, at about a league diſtance, bears a great reſemblance to the Ram-head, near Plymouth-ſound. In going into the bay it is neceſſary to ſtand cloſe in with this point, for the land-wind is commonly too ſcanty for a ſhip to fetch the proper anchoring-place; for that reaſon it is better to come in with the ſea-breeze, which generally begins to blow here about noon.

THE beſt place for a ſhip to lie here, is where a full view may be had along through the main ſtreet of the town, and at about the diſtance of a cable's length from the beach: it is neceſſary to moor as ſoon as poſſible, becauſe of eddy-winds that ſometimes blow in the bay.

GOMERA, though not ſo large and populous as Palma, is a conſiderable iſland; for many rivulets flow from its craggy mountains,

and

and water the narrow valleys; in ſhort, in every part of the iſland water may be found by digging the ground to about the depth of five or ſix feet. Among the fountains that abound here, the following are moſt eſteemed, viz. Chemele, Tegoay, and la Fuente del Conde, i. e. the Count's Fountain. No pines grow here, but many other kinds of trees, particularly barbuſanos*, mocanes, ſavines, adernos, vinatigos, files, palms, with a great number of maſtick-trees, which yield abundance of the gum of that name.

THE produce of this iſland is much the ſame with that of Tenerife, Canaria, or Palma. The natives have generally juſt corn enough for their own uſe, and ſeldom import nor export any. In this particular Gomera reſembles Gran Canaria, having almoſt every neceſſary within itſelf, and therefore ſtands in need of little or nothing from abroad; for corn, wine, roots, fruit, honey, cattle, and fowls† are here in great plenty: and was there encouragement in Gomera for induſtry, the natives could eaſily manufacture enough of their own wool and raw ſilk ſufficient to clothe themſelves: and here is ſtone, lime, timber, and all other materials fit for building, excepting iron.

THE Gomeran wine in general is weak, poor, and ſharp, therefore unfit for exportation; yet ſome of it, when two years old, excels the very beſt Madeira wine in taſte and flavour, although it is in colour fair as water, and weak as ſmall beer. I brought ſome dozens of this wine to London, where I ſhewed it to ſome people as a great curioſity; but they did not reliſh it, for the Engliſh eſteem no weak wine, let its taſte and flavour be ever ſo delicate. The wine-merchants in France, Spain, Portugal, and ſome other

* The wood of the barbuſano is ſomething like mahogany, but blacker; when green it ſtinks moſt abominably.

† There are no turkeys in Gomera.

places, knowing this, take care to mix brandy even with the ſtrongeſt wines which they ſend to England.

BESIDES the animals common in the reſt of the iſlands, here is plenty of deer, which were originally brought hither from Barbary. More mules are bred in Gomera than in any of the ſeven iſlands; but I do not remember to have ſeen any camels here. Neither ſnakes or ſerpents are found in any of the Canary Iſlands except Gomera; but I have no reaſon to believe, by any thing I could learn, that they are venomous or do any harm.

CHAP. XIII.

Of the Iſland of Hierro.

THIS iſland is about fifteen leagues in circumference, and five in breadth. It riſes ſteep and craggy from the ſea, on all ſides, for above a league, in ſuch a manner as to render the aſcent very difficult and fatiguing: after travelling this league, the reſt of the iſland will be found to be tolerably level and fruitful, for it abounds with many kinds of trees and ſhrubs, particularly pines, breſos, ſavines, laurels, palos blancos, adernos, barbuſanos, acevinos, mocanes, retamas, beech, eſcobones (of which the Spaniards make brooms or beſoms), and ſome palms; but no gum-dragon-trees grow here.

THIS iſland produces better graſs, herbs, and flowers than any of the other iſlands, ſo that bees thrive and multiply here extremely, and make excellent honey. The wine of Hierro is poor, weak, and bad, inſomuch that the natives are obliged to diſtil the greateſt part of it into brandy. There are only three fountains of water in the whole iſland, one of them is called Acof,

Acof *, which in the language of the ancient inhabitants ſignifies River; a name, however, which does not ſeems to have been given it on account of its yielding much water, for in that reſpect it hardly deſerves the name of a fountain. More to the northward is another, called Hapio; and in the middle of the iſland is a ſpring, yielding a ſtream about the thickneſs of a man's finger. This laſt was diſcovered in the year 1565, and is called the Fountain of Anton Hernandez. On account of the ſcarcity of water, the ſheep, goats, and ſwine here do not drink in the ſummer, but are taught to dig up the roots of fern, and chew them to quench their thirſt. The great cattle are watered at thoſe fountains, and at a place where water diſtils from the leaves of a tree. Many writers have made mention of this famous tree; ſome in ſuch a manner as to make it appear miraculous: others again deny the exiſtence of any ſuch tree, among whom is Father Feyjoo, a modern Spaniſh author, in his Theatro Critico. But he, and thoſe who agree with him in this matter, are as much miſtaken as they who would make it appear to be miraculous. This is the only iſland of all the Canaries which I have not been in; but I have ſailed with natives of Hierro, who when queſtioned about the exiſtence of this tree, anſwered in the affirmative.

THE author of the Hiſtory of the Diſcovery and Conqueſt has given us a particular account of it, which I ſhall relate here at large.

" THE diſtrict in which this tree ſtands is called Tigulahe, " near to which, and in the cliff or ſteep rocky aſcent that ſur- " rounds the whole iſland, is a narrow gutter or gulley, which com- " mences at the ſea, and continues to the ſummit of the cliff, " where it joins or coincides with a valley, which is terminated

* In the Azanaga dialect of the Lybian tongue, Aſeif ſignifies a River.

" by the ſteep front of a rock. On the top of this rock grows
" a tree, called, in the language of the ancient inhabitants,
" Garſe, i. e. Sacred or Holy Tree, which for many years has
" been preſerved ſound, entire, and freſh. Its leaves conſtantly
" diſtil ſuch a quantity of water as is ſufficient to furniſh drink
" to every living creature in Hierro; nature having provided this
" remedy for the drought of the iſland. It is ſituated about a
" league and a half from the ſea. Nobody knows of what ſpe-
" cies it is, only that it is called Til. It is diſtinct from other
" trees, and ſtands by itſelf; the circumference of the trunk is
" about twelve ſpans, the diameter four, and in height from the
" ground to the top of the higheſt branch forty ſpans: the cir-
" cumference of all the branches together is one hundred and
" twenty feet. The branches are thick and extended; the loweſt
" commence about the height of an ell from the ground. Its
" fruit reſembles the acorn, and taſtes ſomething like the kernel of
" a pine-apple *, but is ſofter and more aromatic. The leaves of
" this tree reſemble thoſe of the laurel, but are larger, wider, and
" more curved; they come forth in a perpetual ſucceſſion, ſo that
" the tree always remains green. Near to it grows a thorn, which
" faſtens on many of its branches and interweaves with them;
" and at a ſmall diſtance from the Garſe are ſome beech-trees,
" breſos, and thorns. On the north ſide of the trunk are two
" large tanks or ciſterns of rough ſtone, or rather one ciſtern
" divided, each half being twenty feet ſquare, and ſixteen ſpans
" in depth. One of theſe contains water for the drinking of the
" inhabitants, and the other that which they uſe for their cattle,
" waſhing, and ſuch like purpoſes. Every morning, near this
" part of the iſland, a cloud or miſt ariſes from the ſea, which the

* Not the anana, but the fir or pine-tree pear, nut, or apple. Thoſe of Britain have nothing in them; but the pine-apples in Spain, and ſome other countries, contain a kernel of an agreeable taſte.

ſouth

" ſouth and eaſterly winds force againſt the fore-mentioned ſteep
" cliff; ſo that the cloud, having no vent but by the gutter, gra-
" dually aſcends it, and from thence advances ſlowly to the extre-
" mity of the valley, where it is ſtopped and checked by the front
" of the rock which terminates the valley, and then reſts upon the
" thick leaves and wide-ſpreading branches of the tree, from
" whence it diſtils in drops during the remainder of the day, un-
" til it is at length exhauſted, in the ſame manner that we ſee
" water drip from the leaves of trees after a heavy ſhower of rain.
" This diſtillation is not peculiar to the garſe, or til, for the
" breſos, which grow near it, likewiſe drop water; but their
" leaves being but few and narrow, the quantity is ſo trifling,
" that though the natives ſave ſome of it, yet they make little or
" no account of any but what diſtils from the til; which, to-
" gether with the water of ſome fountains, and what is ſaved in
" the winter-ſeaſon, is ſufficient to ſerve them and their flocks.
" This tree yields moſt water in thoſe years when the Levant or
" eaſterly winds have prevailed for a continuance; for by theſe
" winds only, the clouds or miſts are drawn hither from the ſea.
" A perſon lives on the ſpot near which this tree grows, who is
" appointed by the Council to take care of it and its water, and
" is allowed a houſe to live in, with a certain ſalary. He every
" day diſtributes to each family of the diſtrict, ſeven pots or veſ-
" ſels full of water, beſides what he gives to the principal people
" of the iſland."

WHETHER the tree which yields water at this preſent time be the ſame as that mentioned in the above deſcription, I cannot pretend to determine, but it is probable there has been a ſucceſſion of them; for Pliny, deſcribing the Fortunate Iſlands, ſays, " In
" the mountains of Ombrion are trees, reſembling the plant
" ferula, from which water may be procured by preſſure: what

" comes from the black kind is bitter, but that which the white " yields is ſweet and potable."

TREES yielding water are not peculiar to the iſland of Hierro, for travellers inform us of one of the ſame kind in the iſland of St. Thomas, in the bight or gulph of Guinea. In Cockburn's Voyages we find the following account of a dropping tree near the mountains of Vera Paz, in America.

" ON the morning of the fourth day we came out on a large " plain, where were great numbers of fine deer; and in the " middle ſtood a tree of unuſual ſize, ſpreading its branches over " a vaſt compaſs of ground. Curioſity led us up to it: we had " perceived, at ſome diſtance off, the ground about it to be wet, " at which we began to be ſomewhat ſurpriſed, as well-knowing " there had no rain fallen for near ſix months paſt, according to " the certain courſe of the ſeaſon in that latitude; that it was im- " poſſible to be occaſioned by the fall of dew on the tree, we " were convinced by the ſun's having power to exhale away all " moiſture of that nature a few minutes after its riſing. At laſt, to " our great amazement as well as joy, we ſaw water dropping, " or as it were diſtilling, faſt from the end of every leaf of this " wonderful (nor had it been amiſs if I had ſaid miraculous) " tree; at leaſt it was ſo with reſpect to us, who had been " labouring four days through extreme heat, without receiving " the leaſt moiſture, and were now almoſt expiring for the want " of it.

" WE could not help looking on this as liquor ſent from heaven " to comfort and ſupport us under great extremity. We catched " what we could of it in our hands, and drank very plentifully of " it, and liked it ſo well that we could hardly prevail with our- " ſelves

" ſelves to give over. A matter of this nature could not but excite
" us to make the ſtricteſt obſervations concerning it, and accord-
" ingly we ſtaid under the tree near three hours, and found we
" could not fathom its body in five times. We obſerved the ſoil
" where it grew to be very ſtony; and, upon the niceſt enquiry
" we could afterwards make, both of the natives of the country
" and the Spaniſh inhabitants, we could not learn there was any
" ſuch tree known throughout New Spain, nor perhaps all Ame-
" rica over: but I do no relate this as a prodigy in nature, be-
" cauſe I am not philoſopher enough to aſcribe any natural cauſe
" for it; the learned may, perhaps, give ſubſtantial reaſon in na-
" ture, for what appeared to us as a great and marvellous ſecret."

If I am not miſtaken, there is only one pariſh church in the whole iſland, aud no conſiderable town. The port or anchoring-place I am not acquainted with, having never been there; but am informed it is an open road, and but little frequented, excepting by boats and ſmall barks.

As I have now given ſome deſcription of all the Canary Iſlands, I ſhall proceed to deſcribe the manners and cuſtoms of the natives, their trade, policy, &c. But before I enter on that ſubject, it will not be improper to give ſome account of the iſlands, rather rocks, called the Salvages; becauſe by ſome they are reckoned as part of the Canary Iſlands. They lie twenty-ſeven leagues north from Point Nago in Tenerife. The chief iſland is high and rocky, and is about a league in circumference. Three or four leagues ſouth-weſt from this iſland is another, which reſembles the largeſt Needle rock at the weſt end of the Iſle of Wight. Between thoſe iſlands are many rocks and ſands, ſome of which are above and others under water; therefore it is dangerous, for thoſe who are not well acquainted with thoſe iſlands, to approach them,

except

except on the eaſt ſide of the great iſland. I have ſailed paſt it this way, within the diſtance of a ſtone's throw. People who come to this iſland, anchor ſomewhere on the ſouth-eaſt ſide. It produces nothing but orchilla-weed. Here are great plenty of cormorants, or ſea-fowls reſembling them. Some barks and boats from the Canary Iſlands frequent the Salvages in the ſummer in queſt of wrecks and thoſe ſea-fowls. They catch the young in their neſts, kill and ſalt them, and then carry them to Tenerife for ſale. The Salvages, though uninhabited, belong to the Portugueze, who reckon them as dependent on the iſland of Madeira, and although they ſcarcely ever viſit them, yet they will not allow the Spaniards to gather orchilla-weed there. Some years ago a few fiſhermen went thither in a bark from Tenerife, in queſt of wrecks; but not finding any, they went aſhore and gathered about half a ton of orchilla-weed. When this was known at Madeira, the Portugueze made complaint thereof to the Governor-general of the Canary Iſlands, and would not be ſatisfied till the poor maſter of the bark was thrown into priſon, where he remained a long time. The Portugueze, in this affair, behaved ſomewhat like the Engliſh, who will neither be at the trouble to catch fiſh in what they call their own ſeas, nor ſuffer others to catch them, without complaining of it as a matter of tranſgreſſion.

CHAP.

CHAP. XIV.

Of the Natives of Canaria, Tenerife, Palma, Gomera, and Hierro; their Perſons, Dreſs, and Buildings.

WE have already ſhewn, in the Hiſtory of the Diſcovery and Conqueſt of theſe iſlands, who were the firſt inhabitants thereof, and in what manner the Spaniards and other Europeans incorporated with them, ſo as that theſe different nations became at length one people.

THE deſcendants of this mingled nation are now denominated Spaniards, and uſe no other language than the Caſtillian: the gentry ſpeak it in perfection, but the peaſants, who inhabit the remote parts of the iſlands, in a manner almoſt unintelligible to ſtrangers; their pronunciation being ſuch as not unaptly to be compared to a man talking with ſomething in his mouth.

THE natives here are of a ſpare habit of body, middle ſized, tolerably well ſhaped, have good features, and complexions more deeply ſwarthy than thoſe of the natives of the ſouthern parts of Spain: but they have fine large ſparkling black eyes, which give a vivacity and dazzling luſtre to the countenance, inſomuch that in my opinion there are as many handſome people to be found here (in proportion to the number of inhabitants) as in England. For the Engliſh, though excelling all the people I have ſeen in fineneſs and freſhneſs of complexion, yet their countenances in general are dull and unmeaning, when compared with thoſe of the natives of the Canary Iſlands: yet, upon the whole, it muſt be owned that the old people here look more like demons than the human kind.

THE peaſants are cloathed after the modern faſhion of the Spaniards, which is much the ſame with the habit of the common people in England, only with this difference, that here the natives, when dreſſed, wear long cloaks inſtead of upper coats; but the peaſants of Canaria uſe, inſtead of the cloak, an upper garment faſtened about the middle by a ſaſh or girdle. This garment is white, long, and narrow, having a neck like an Engliſh riding-coat, and is made of the wool of their own ſheep. All the lower ſort of people in theſe iſlands wear their own hair, which is black, and generally buſhy; they let it grow to a great length, and, when they dreſs, comb it out in ſuch a manner, that the faſhion of wearing hair at preſent here, ſeems to be the ſame as that which prevailed in England in the reign of King James I. They tuck the hair of the right ſide of the head behind the right ear.

THE gentlemen, inſtead of their own hair, wear white perukes, which form an odd contraſt to their duſky complexions. They never put on their perukes, upper coats, or ſwords, but when they pay formal viſits, walk in proceſſions, or go to church on high feſtivals: at other times their habit is a linen night-cap bordered or ruffled with cambrick or lace, and above it a broad-brimmed hat ſlouched, and, inſtead of a coat, a long wide camblet cloak of a raiſin or black colour. They never wear an upper coat without a ſword, and generally walk with the hat under the arm.

THE women of the lower rank wear on their heads a coarſe linen gauze, which falls down upon their ſhoulders; they pin it together under the chin, ſo that the lower part ſerves as a handkerchief to cover the neck and breaſts. Above this (when they go abroad) they wear a broad-brimmed hat ſlouched, to ſhelter their faces from the ſun; and on their ſhoulders a mantle of baiſe, flannel, or ſay. They

uſe no ſtays, but inſtead of them a ſhort tight jacket, laced before. They wear many petticoats, which make them appear uncommonly bulky; but the poor people who live in towns, wear veils when they walk the ſtreets; theſe are made of black ſay, and in the form of two petticoats, one above the other: when they go abroad, they take the upper fold and bring it over the head, wrapping it ſo cloſe about them that no part of the face is ſeen but one eye; thus they behold every body they meet, without being known, for all their veils are of the ſame colour and ſtuff, except thoſe of the ladies, which are made of ſilk.

In Santa Cruz in the iſland of Tenerife, and in the city of Palmas in Canaria, ſome of the moſt faſhionable ladies go abroad in their chariots, dreſſed after the modes of the French and Engliſh; but none walk the ſtreets unveiled, yet the ladies now-a-days wear them ſo open, that any body may diſcover the whole face, the neck, and even a part of the breaſts. The young ladies wear no cap or any thing elſe on their heads, but have their fine long black hair plaited, tucked up behind, and laid on the crown of the head, where it is faſtened by a gold comb. They wear no ſtays, but tight ſhort jackets, like the common people, only with this difference, that they are made of finer ſtuff: they alſo wear mantles of ſcarlet cloth or fine white flannel, laced with gold or ſilver. The moſt expenſive part of their dreſs is their bracelets, necklaces, ear-rings, and other jewels.

In theſe iſlands there is ſcarcely to be ſeen, even among people of the firſt rank, either a man or woman who walks with an eaſy and graceful air. This imperfection is owing to nothing elſe than their going abroad almoſt conſtantly veiled, or covered with long cloaks, ſo that the women are not known, conſequently they care not how they walk; and the mens motions are hid by their long

cloaks: when they lay them aſide, and dreſs in upper coats, and wear ſwords, canes, and perukes, with their hats under their arms, they make the moſt ſtiff, awkward, and ridiculous appearance imaginable.

THOSE people who have been bred in England muſt not expect to find ſuch cleanlineſs of perſon every where abroad, as in their own country, eſpecially among the lower ſort of people. Here the poor are remarkably louſy, and are not aſhamed of it, for the women may be ſeen ſitting at the doors of their houſes picking the lice out of one another's heads. The itch is common among all ranks, and they take no pains to cure it. The ſame may be ſaid of venereal diſorders, although this laſt diſtemper is not quite ſo general as the firſt.

THE food of the common people in the country is generally goſſio, fruit, and wine, with ſalt-fiſh which is brought to thoſe iſlands from the coaſt of Barbary in great abundance. Some think that the itch, ſo frequent here, is owing to the natives eating ſo much of that food. Freſh fiſh in the ſummer is toletably plenty, but at other times more ſcarce and dear. I need not here deſcribe the food of the gentry, becauſe in all countries they live on the beſt of what they can procure.

THE houſes of the peaſants and lower ſort of people are of one ſtory, and built of ſtone and lime: the roofs are either thatched or tiled. Theſe houſes are generally neat, commodious, and clean; indeed there is little dirt or duſt in theſe iſlands to make them naſty, becauſe the ground is moſtly rocky, and, by reaſon of the almoſt continual fine weather, is rarely wet. The walls of the houſes here are built of ſtone and lime, the roofs are covered with pantiles, and the beams, rafters, and floors are all

of pines. Thoſe of people of rank are two ſtories high, four-ſquare, with an open court in the middle, much like our public inns in England, having, like them, balconies on the inſide of each ſquare of the houſe, and which are on a level with the floor of the ſecond ſtory. The ſtreet-door is placed in the middle of the front of the houſe; within that door is a ſecond; the ſpace between them is the breadth of the rooms of the houſe: this place is called La Caſa Puerta, the outer door of which is generally open all day long, and ſhut in the evening. When you enter the inner door of the caſa puerta, you come to the Patio, or court-yard, which is large or ſmall according to the ſize of the houſe, and is generally paved with flags, pebbles, or ſome other ſtones. In the center of the court is a ſquare or circular ſtone wall, of about the height of four feet, filled with earth, in which are commonly planted banana, orange, or other ſort of trees. All the lower ſtory of each quarter of the houſe are ſtore-rooms or cellars. The ſtairs leading to the ſecond ſtory generally commence at the right or left hand corners next the door of the court as one enters it, and conſiſt of two flights of ſteps, which lead into the gallery, from whence one may have acceſs to any quarter of the ſecond ſtory, without going through the rooms of any of them. The principal apartments are commonly in that quarter of the houſe facing the ſtreet, which contains a hall, with an apartment at each end thereof. Theſe rooms are the whole breadth of the quarter, and the hall is juſt as long again as any of the apartments at its extremities. The windows of theſe rooms are formed of wooden lattices, curiouſly wrought, and are all in the outſide wall, none of them looking inwards to the court. In the middle of the front-quarter of ſome great houſes, on the outſide above the gate, and equal with the floor of the ſecond ſtory, is a balcony; ſome have a gallery running from one end of the quarter to the other: but this is not common on the outſide of the houſe. The apartments are

all

all white-washed; those at the extremities of the great hall, and some of the rest, are lined with fine mats to about the height of five feet from the floor, which is sometimes covered with the same stuff. The sides of the windows of all the rooms are lined with boards, to prevent people's cloaths from being whitened by the lime, because the window is the place where they commonly sit, there being benches on each side of it for that purpose; and a stranger is always conducted to the window by the master of the house, when he intends to shew him respect. The inside of the walls of the great hall, and of some of the rest of the apartments, is hung with paintings, which are representations of the Virgin, the twelve apostles, saints, and martyrs, generally drawn as big as the life, and distinguished by some particular circumstance of their history; for instance, St. Peter is represented looking at a cock and weeping, a great bunch of keys hanging at his girdle. St. Anthony, as preaching to the fishes. I do not remember to have seen one profane picture in any of the natives houses, nor even a map. They seldom use curtains to their beds in these islands, looking on them as receptacles for buggs and fleas, which abound and multiply here exceedingly. What they chiefly use are mattresses, which they spread on the floor upon fine mats: besides the bed-linen, there is a blanket, and above that a silk quilt; the sheet, pillows, and quilt are generally fringed, or pinked in the very same manner as the shroud for a dead corpse in some parts of Europe.

In a particular apartment in every house there is a place raised a step higher than the floor, which is covered with mats or carpets; there the women commonly sit together upon cushions, do their domestic business, and receive visits from their own sex.

CHAP.

CHAP. XV.

Of the Manners, Cuſtoms, and Genius of the Natives of Canaria, Tenerife, Palma, Gomera, and Hierro.

THE natives of theſe iſlands, although their deportment is grave, are extremely quick and ſenſible. The women are remarkable for their vivacity and ſprightly converſation, which far exceeds that of the French, Engliſh, or other northern nations. This agreeable lively humour is not peculiar to the inhabitants of thoſe iſlands, but is common to thoſe of the temperate countries, particularly the northern part of Africa, as I ſhall have occaſion to mention in the account which I intend to give of that country.

THE Baron de Monteſquieu has been very particular in telling us what effect the air and climate has upon the temper and genius of the inhabitants of different countries; but although no attentive traveller can ever be perſuaded to agree with him in his notions of theſe things, yet we may venture to aſſert with truth that the natives of the temperate climates are naturally endowed with more ſenſe, penetration, and quickneſs of apprehenſion, than thoſe of the countries ſituated to the ſouthward or northward of them: for, to whatever cauſe it may be owing, it is certain that the northern nations, Blacks and Indians, are a heavy, phlegmatic, and ſtupid people, when compared with the Libyans, Arabs, Spaniards, and Canarians: but this difference cannot be ſo well obſerved as in ſuch of theſe people as have not had the advantages of education, but are left entirely to nature.

THE great families in thoſe iſlands would be highly offended if any one ſhould tell them that they are deſcended from the Moors,

Moors, or even the ancient inhabitants of theſe iſlands; yet I imagine it would be no difficult matter to prove, that moſt of their amiable cuſtoms have been handed down to them from thoſe people, and that they have inherited little elſe from the Gothic ſide but barbarity. Yet the Canarian gentry, and all the Spaniards, are proud of being thought to have deſcended from the Goths.

The gentry of theſe iſlands boaſt much of their birth, and with reaſon; for they are deſcended from ſome of the beſt families in Spain. It is ſaid that the Count of Gomera is the true heir to the honours of the houſe of Medina Celi*, but is not able to aſſert his juſt title, becauſe of the great influence the preſent Duke has at the court of Madrid, from his immenſe fortune. The gentry here have ſome privileges, which I cannot ſpecify, but they are trifling. I remember when a Scots Gentleman of family, a phyſician in Canaria, wanted to obtain the rank of nobility in that iſland, he was obliged to produce a certificate from his native country, that there never had been a butcher, taylor, miller, or porter in his family. This was not difficult to procure, as he came from a remote part of the Highlands of Scotland, where very few follow any handicraft. It is not to be wondered at, that the profeſſion of a butcher ſhould not be eſteemed, or that of a taylor, which laſt is a profeſſion rather too effeminate for men to be employed in; but why millers and porters ſhould be held in contempt, is hard to imagine; eſpecially the former, who are an inoffenſive ſet of men, and abſolutely neceſſary in almoſt every country: it is true, indeed, that here they are great thieves, for each family ſends its own corn to the mill, where, unleſs it is narrowly looked after, the miller

* The Duke of this name is one of the Grandees of Spain.

generally

generally makes an handſome toll. I have been informed, that when any criminal is to ſuffer death, and the proper executioner happens to be out of the way, the officers of juſtice may ſeize the firſt butcher, miller, or porter they can find, and compel him to perform that diſagreeable office.

I REMEMBER that once when I touched at the iſland of Gomera, to procure freſh water, I hired ſome miſerably poor ragged fiſhermen to fill our water-caſks and bring them on board: ſome time after, I went to the watering-place, to ſee what progreſs they had made, when I found the caſks full, and all ready for rolling down to the beach, with the fiſhermen ſtanding by, converſing together as if they had nothing to do. I reprimanded them for their ſloth in not diſpatching the buſineſs I employed them in; when one of them, with a diſdainful air, replied, "What do you take us to be, Sir? do you imagine we are porters? "no, Sir, we are ſeamen." Notwithſtanding all my intreaties, and promiſes of reward, I could not prevail on any of them to put their hands to the caſks to roll them to the water-ſide, but was obliged to hire porters.

IN another voyage I happened to have ſeveral Canarian ſeamen on board, among whom was a boy from Palma, who had been a butcher's apprentice or ſervant: the ſeamen would not eat with him for a long time, until I came to underſtand it, when I obliged them to meſs all together, though my order was not obeyed without much grumbling and diſcontent.

ANOTHER time, a patron of one of the Canary fiſhing-boats came aboard our ſhip, on the coaſt of Barbary, and breakfaſted with us; beſides ourſelves there were then at table a Jew (our interpreter) and a Moor; when the patron (or maſter of the bark)

took me aſide, and gravely reprimanded me for bringing him into ſuch bad company; "For (added he) although I am obliged by "neceſſity to earn my bread by the fiſhery on this coaſt, yet I "am an old Chriſtian of clean blood, and ſcorn to ſit in company "with many in Santa Cruz who are called Gentlemen, yet can-"not clear themſelves from the charge of having a mixture of "Jewiſh and Mooriſh blood in their veins."

The gentry of theſe iſlands are commonly poor, yet extremely polite and well bred. The peaſants and labouring poor are not without a conſiderable ſhare of good manners, and have little of that ſurly ruſticity which is ſo common among the lower kind of people in England; yet they do not ſeem to be abaſhed or aſhamed in preſence of their ſuperiors. When a beggar aſks alms of a gentleman, he addreſſes him in this manner, "For the love of "God, Sir, pleaſe to give me half a rial." If the other does not chooſe to give him any thing, he replies in a civil manner, "May your worſhip excuſe me, for the love of God." The ſervants and common people are exceſſively addicted to pilfering, for which they are ſeldom otherwiſe puniſhed than by being turned off, beaten when detected, or impriſoned for a ſhort time. Robberies are ſeldom or ever committed here; but murder is more common than in England, the natives of theſe iſlands being addicted to revenge. I do not remember to have heard of any duels among them, for they cannot comprehend how a man's having courage to fight, can atone for the injury he hath done his antagoniſt. The conſequence of killing a man here, is that the murderer flies to a church for refuge, until he can find an opportunity to eſcape out of the country: if he had been greatly provoked or injured by the deceaſed, and did not kill him premeditately or in cold blood, he will find every body ready to aſſiſt him in his endeavours to eſcape, except the near relations of the murdered

perſon. Nevertheleſs quarrels are not ſo frequent here as in England; which may in part be owing to the fatal conſequences they are attended with, or the want of coffee-houſes, taverns, or other public houſes; and alſo by reaſon of the temperance of the gentry in drinking, and their polite behaviour, with the little intercourſe there is among them.

THE common people do not fight together in public like the Engliſh; but if one perſon offends another ſo as to put him in a violent paſſion, the injured party, if he is able, takes vengeance on the aggreſſor in the beſt manner he can, without regard to what we call fair-play, until ſuch time as he thinks he has got ſufficient ſatisfaction of his body equal to the injury received: but quarrelling in public is looked on as highly indecent, and therefore does not often happen.

THE natives of theſe iſlands are temperate in their eating and drinking. If a gentleman was to be ſeen drunk in public, it would be a laſting ſtain on his reputation. I am informed, that the evidence of a man who can be proved a drunkard, will not be taken in a court of juſtice; therefore all people here, who have a ſtrong inclination to wine, ſhut themſelves up in their bed-chambers, drink their fill there, then get into bed and ſleep it off.

THE gentry are extremely litigious, and generally entangled in intricate and endleſs law-ſuits. I happened to be in a Notary's office, in the iſland of Gomera, where obſerving huge bundles of papers piled upon the ſhelves; I enquired of the Notary if it was poſſible that all the law-buſineſs of that little iſland could ſwell to ſuch a quantity of writings? he replied, that he had almoſt twice as much piled up in two cellars; and ſaid there was another of his profeſſion in the ſame place, who had as much if not more buſineſs than himſelf.

People of all ranks in theſe iſlands are of an amorous diſpoſition; their notions of love are ſomewhat romantic, which may be owing to the want of innocent freedom between the ſexes; yet I never could obſerve that the natives here are more jealous than the Engliſh or French, although they have been ſo repreſented by thoſe nations. The truth of the matter is, that in every country cuſtom has eſtabliſhed between the ſexes certain bounds of decency and decorum, beyond which no perſon will go, without a bad intention: for inſtance, freedoms are taken with women in France, which are there reckoned innocent; but would not be ſuffered by ladies in England, who have any regard for their virtue or reputation: again, in England virtuous women allow men to uſe ſuch freedoms with them, as no virtuous woman in theſe iſlands could bear with: yet in France there are no more looſe women, in proportion to the number of inhabitants, than in the Canary Iſlands.

Young people here fall in love at ſight, without having the leaſt acquaintance with the beloved object. When the parties agree to marry, and find their parents averſe to their union, they inform the Curate of the pariſh of the affair, who goes to the houſe where the girl lives, demands her of her parents or guardians, and endeavours to bring them to agree to her marriage; but if they will not be perſuaded to give their conſent, he takes her away before their faces without their being able to hinder him, and depoſits her in a nunnery, or with ſome of her relations, until he marries them.

I am informed that it is not uncommon for a lady here to ſend to a man, and make him an offer of her perſon in an honourable way; if he does not think proper to accept of her offer, he keeps it ſecret till death; if he ſhould do otherwiſe, he would be looked upon by all people in the moſt deteſtable and deſpicable light.

Young

Young men are not permitted to court young girls when they have no intention to marry them; for if a woman can prove that a man has, in the leaſt inſtance, endeavoured to win her affections, ſhe can oblige him to marry her.

I DO not remember to have ever ſailed from the Canary Iſlands, without being ſtrongly importuned to allow young fellows to embark with me, who were under promiſe of marriage, and wanted to forſake their miſtreſſes. I remember to have ſeen a man at Orotava, who, ſome years before, had lived at Gomera, where he courted a girl, and gained her conſent to be his wife; but ſuddenly repenting of what he had done, and finding no other means of getting away from her, he took the advantage of the firſt weſterly wind, and boldly embarked in an open boat, without oars, ſails, or rudder, and launched into the ocean; he was driven before the wind and ſeas for two days and nights, when at laſt he drew near the rocky ſhore adjacent to Adehe in Tenerife, where he muſt have periſhed, had it not been for ſome fiſhermen who perceiving his boat, went off, and brought her to a ſafe harbour.

THIS law, obliging people to adhere to their love-engagements, like many other good laws, is abuſed; for by means of it looſe women, who have not loſt their reputation, often lay ſnares to entrap the ſimple and unwary; and worthleſs ambitious young men form deſigns upon ladies fortunes, without having the leaſt regard for their perſons: although it muſt be owned there few mercenary lovers in this part of the world, their notions of that paſſion being too refined and romantic to admit the idea of making it ſubſervient to intereſt or ambition.

A YOUNG lady in one of theſe iſlands fell deeply in love with a gentleman, and uſed every art ſhe was miſtreſs of, to captivate his

his heart, but in vain; at laſt, being hurried on by the violence of her paſſion, which rendered her quite deſperate, ſhe made uſe of the following ſtratagem to oblige him to marry her. She proſecuted him upon a promiſe of marriage, which ſhe pretended he had made to her, and ſuborned witneſſes who ſwore they had ſeen him in bed with her. The evidence appeared ſo clear to the court, that, without the leaſt heſitation, it gave a ſentence for the plaintiff, compelling the defendant to marry her. With this unjuſt ſentence he was obliged to comply, though with the utmoſt regret; for as the lady had ſhewn ſo little regard for her reputation as to ſwear falſly to her own ſhame, he could look upon her in no other light than that of a looſe and abandoned woman: however he was agreeably diſappointed, and had all poſſible reaſon to believe ſhe was a virgin. Being amazed at her ſtrange conduct, he entreated her to unravel the myſtery of her unaccountable behaviour; "For (ſaid he) you muſt be ſenſible that I am innocent of what you have ſworn againſt me." She frankly owned the whole affair, and added for an excuſe, that ſhe would rather have lived in hell, than not to have obtained the object of her love. Upon this declaration he generouſly forgave her, and they afterwards lived happily together.

GENERALLY ſpeaking, there are more unhappy marriages here, than in thoſe countries where young people have more acceſs to be acquainted with one another's diſpoſitions before they agree to live together for life. In countries where innocent freedoms ſubſiſt between the ſexes, lovers are generally not ſo blinded with paſſion, that they cannot perceive their miſtreſſes are mortal, and partake of human frailty, conſequently reſolve to put up with ſome failings: but this thought never enters into the imagination of a romantic lover.

GENTLEMEN

GENTLEMEN here get up by day-break, or at ſun-riſing, and commonly go to church ſoon after, to hear maſs; at eight or nine in the morning they breakfaſt on chocolate. The ladies ſeldom go to maſs before ten o'clock in the forenoon; but the women-ſervants generally attend it about ſun-riſing. At the elevation of the hoſt, which is commonly a little before noon, the bells toll, when all the men who happen to be in the ſtreets, or within hearing of them, take off their hats, and ſay, "I adore thee and "praiſe thee, body and blood of our Lord Jeſus Chriſt, ſhed on "the tree of the croſs, to waſh the ſins of the world."

AT noon every body goes home to dinner, when all the ſtreet-doors are ſhut until three in the afternoon. In gentlemen's houſes, the firſt diſh which is put on the table contains ſoup, made of beef, mutton, pork, bacon, carrots, turneps, potatoes, peas, onions, ſaffron, &c. all ſtewed together: when it is poured into the diſh, they put in it thin ſlices of bread. The ſecond courſe conſiſts of roaſted meat, &c. The third is the olio, or ingredients of which the ſoup was made. After which comes the deſert, conſiſting of fruit and ſweetmeats. The company drink freely of wine, or wine and water, all the time of dinner; but no wine after the cloth is removed. When they drink to one another, they ſay, "Your health, Sir;" or, "Madam, your health." The anſwer is, "May you live a thouſand years;" and ſometimes, "Much good may it do you." Immediately after dinner, a large heavy, ſhallow, ſilver diſh, filled with water, is put upon the table, when the whole company all at once put their hands into the water, and waſh; after which a ſervant ſtands at the lower end of the table, and repeats the following benediction: "Bleſſed and praiſed "be the moſt holy ſacrament of the altar and the clear and pure "conception of the moſt holy Virgin, conceived in grace from "the firſt inſtant of her natural exiſtence. Ladies and gentle-

"men,

"men, much good may it do you." So making a low bow to the company, he retires; when they riſe, and each goes to his apartment, to take a nap for about an hour; this is called the Sieſto, and is very beneficial in a warm climate; for after one awakes from it, he finds himſelf refreſhed and fit to go about his affairs with ſpirit: yet the medical gentlemen here condemn this cuſtom, and ſay it is pernicious to the conſtitution; but how can a thing be prejudicial to health, that nature compels a man to? for in hot countries there is no avoiding a ſhort nap after dinner, without doing violence to nature, eſpecially where people get up by day-break.

The gentry ſeldom give an entertainment without having a Friar for one of the gueſts, who is generally the Confeſſor to ſome of the family. Some of theſe people, on thoſe occaſions, take much upon them, and behave with great freedom, or rather ill manners; yet the maſter of the houſe and his gueſts do not chooſe to rebuke them, but let them have their own way. I happened once to go to dine at a gentleman's houſe in one of the iſlands, when a Franciſcan Friar was one of the gueſts; we had ſcarce begun to eat, when the Friar aſked me if I was a Chriſtian? I replied, "I hope ſo." Then he deſired me to repeat the Apoſtles Creed. I anſwered, that I knew nothing about it. Upon this he ſtared me full in the face, and ſaid, "O thou black aſs!" I aſked him what he meant by treating me in that manner? he anſwered only by repeating the ſame abuſe. The maſter of the houſe endeavoured, but in vain, to perſuade him to give over. As at that time I did not underſtand Spaniſh ſo well as to expreſs myſelf fluently, I roſe up, and told the maſter of the houſe, I ſaw he was not able to protect me from inſults at his own table: then taking my hat, I went away.

In the morning and evening viſits, gueſts are preſented with chocolate and ſweetmeats; but in the ſummer evenings with ſnow-water. People here ſup between eight and nine, and retire to reſt ſoon after.

CHAP. XVI.

Of the Amuſements of the Inhabitants of the Canary Iſlands; and of the State of Learning among them.

EACH of the Canary Iſlands, and every town or village in it, has ſome particular ſaint for its patron, whoſe day is celebrated as a feſtival by a particular ſervice in the church, where a ſermon is preached in honour of the ſaint.

On theſe occaſions the ſtreet near the church is ſtrewed with leaves of trees, flowers, &c. a great number of wax tapers are lighted, and a conſiderable quantity of gunpowder expended in fire-works. The money neceſſary for defraying the expence of theſe feſtivals, is commonly raiſed by a contribution among the pariſhioners. On the eve of that day there is generally a kind of fair, to which the people of the adjacent country flock, and ſpend the greateſt part of the night in jollity and dancing to the ſound of the guittar, accompanied by the voices of the dancers, and of thoſe who play on that inſtrument. Many ſorts of dances are practiſed here, particularly Zarabands and Folias, which are ſlow dances; the tune they always play to the laſt-mentioned, is the ſame with that which we call Joy to great Cæſar, &c. The quick dances are the Canario, Fandango, and Zapateo: the firſt of theſe was the dance uſed by the ancient Canarians; the ſecond is that which is now moſtly practiſed by the vulgar; and the laſt is much the ſame with our hornpipe.

SOME of theſe dances may be called dramatic, for the men ſing verſes to their partners, who anſwer them in the ſame manner. Theſe iſlanders have commonly excellent voices, and there are but few of them who cannot play on the guittar.

ON the feaſt of the tutelar ſaints of Canaria, Tenerife, and Palma, plays are acted in the ſtreets for the amuſement of the multitude; but as the performers are not actors by profeſſion, being ſome of the inhabitants of the place who have a natural turn that way, it cannot be expected they ſhould attain to any degree of excellence in theſe exhibitions.

EVERY family of eminence has its particular ſaint or patron, to whoſe honour a feſtival is held at a great expence: on ſuch occaſions the gentry vie with one another in coſtly entertainments and ſplendor.

THE diverſions among the vulgar, beſides ſinging, playing on the guittar, and dancing, are wreſtling, cards, quoits, and throwing a ball through a ring, which is placed at a great diſtance off.

THE gentry frequently take the air on horſeback: and the ladies, when obliged to travel, ride on aſſes; and uſe, inſtead of a ſaddle, a ſort of chair, which is very commodious. The principal roads in theſe iſlands are paved with pebble ſtones of the ſame kind with thoſe uſed in the ſtreets of London.

THERE are a few chariots in the city of Palmas in Canaria, the town of Santa Cruz and the city of Laguna in Tenerife; but they are kept more for ſhew than utility, for the roads here are ſteep and rocky, and therefore unfit for wheel-carriages: they are all drawn by mules.

THE peaſants, eſpecially thoſe of Gomera, have an art of leaping from rock to rock, when they travel: the method is this; a man carries a long pole or ſtaff, with an iron ſpike at the end of it; and when he wants to deſcend from one rock to another, he aims the point of his pole at the place where he intends to light, throws himſelf towards it, and pitches the end of the pole ſo as to bring it to a perpendicular, and then ſlides down gently upon it to the ground.

THE Engliſh and other foreigners in the Canary Iſlands, complain much of the want of good phyſicians and ſurgeons, and not without cauſe; for what other reaſon can be aſſigned for the natives being ſo over-run with the itch and venereal diſorders, which might be ſo eaſily eradicated?

THE diſeaſes moſt predominant here, beſides the above mentioned, are the Tabardilla, or ſpotted fever; and the Flatos, a windy diſorder affecting the bowels, ſtomach, and head. The palſy is frequent here, and prevails moſtly among the aged. The ague is a diſorder peculiar to the iſland of Gomera, for it is ſcarcely known in the other iſlands. A few of the natives are afflicted with the leproſy: as it is reckoned incurable, there is an hoſpital at Gran Canaria, ſet apart for the reception of the unhappy ſufferers by that loathſome diſtemper. The moment a man of fortune is adjudged to be a leper, his whole effects are ſeized for the uſe of the hoſpital, without leaving any part for the ſupport of his family: but poor people who are infected with this diſorder, are left to ſubſiſt the beſt way they can, or periſh in the ſtreets. The Directors of the hoſpital are the ſole judges of the leproſy, from whoſe determination there is no appeal.

THE children here are taught in the convents reading, writing, Latin, arithmetic, logic, and ſome other branches of philoſophy.

Greek is never learned here, not even by the ſtudents in divinity. The Latin authors which ſcholars read are the claſſics.

HAPPENING to be in company with one of the moſt learned ſtudents of all the iſlands, he examined me particularly concerning the ſtate of learning in England, and what branch of it was moſt in eſteem there: after ſatisfying him in thoſe particulars, I enquired in my turn what ſtudies prevailed in theſe iſlands; he replied, that juriſprudence and logic were thoſe moſt eſteemed, but chiefly the latter, which was his favourite ſtudy. When he found I had not learned it, he reprimanded me for want of taſte, and informed me that my countryman Duns Scotus was the beſt logician that even the world produced.

THE natives of the Canary Iſlands have a genius for poetry, and compoſe verſes of different meaſures, which they ſet to muſic. I have ſeen ſome ſongs there, which would be greatly eſteemed in any country where a taſte for poetry prevails. I once had in my poſſeſſion ſome ſatirical verſes, compoſed by the Marquis de San André, of Tenerife, which were moſt excellent, and inferior to none I have yet ſeen, although he was no leſs than ſeventy-five years of age when he wrote them.

THE books moſt commonly read by the laity are the lives of ſaints and martyrs. Theſe performances are ſtuffed with legends and curious fables. Thomas à Kempis and the Devout Pilgrim are in every library here, and are much admired. The firſt of theſe is ſo well known in England, that I have no occaſion to ſay any more of it. The Devout Pilgrim is a deſcription of a journey to the Holy Land, with an account of every thing there worthy of a pilgrim's notice; to which are added particular inſtructions and advice to thoſe who undertake that journey. As our Methodiſts and other

religious

religious ſects in England look on the Roman Catholics as a people void of ſuch ſort of piety as they value themſelves upon, and of which they make their boaſt, although it conſiſts in nothing elſe than high-ſounding words; I ſay, becauſe they deſpiſe the Roman Catholics, let them read the following extract from the Devout Pilgrim.

OUR author having given directions to thoſe who may be deſirous to undertake a journey to the Holy Land, ſets the example of two pilgrims before their eyes, which, ſays he, you ought to copy. "One of theſe pilgrims, after having viſited the greater "part of the holy places, came to the moſt holy mount of Cal-"vary. Seeing himſelf in that moſt precious and holy place, "with a moſt fervent and compaſſionate love beheld and con-"templated Chriſt our Redeemer, faſtened and hanging on the "croſs, ſhedding his blood through the five divine fountains "of feet, hands, and ſide, his whole body wounded, and his "divine head crowned with thorns, and reclining in the ſame "poſture it was in when he ſaid, It is finiſhed: with copious tears "and contrition for his ſins, he greatly bemoaned himſelf to "ſee God and Man dying for him, and ſaid, My God and my "Lord Jeſus, ſovereign of my ſoul, for what ſhould I deſire to ſee "any thing more in this world? Lord, I beſeech thee, that ſince "thou haſt done me this favour, and thought me worthy to "come to this moſt holy place, where thou gaveſt thy moſt holy "life for me; may it ſeem good unto thee, that I give mine "in this ſame place, for thee. Then ſaying, with St. Paul, theſe "words, "To me to live is Chriſt," he expired, and his ſoul "was carried to heaven. Happy pilgrim, and bleſſed ſoul!"

SOME years ago a book, intituled, The Hiſtory of the People of God, was tranſlated into Spaniſh from the French or Italian, being ſomething of the nature of our Hiſtories of the Bible, or Joſephus's

Joſephus's Antiquities of the Jews. This book was in almoſt every gentleman's houſe in the Canary Iſlands, and was frequently the ſubject of converſation among the clergy and laity; but it has lately been condemned at Rome, and all the copies here were ſeized ſoon after by the Inquiſition.

Few profane books are read here, becauſe they cannot be imported into the iſlands without being firſt examined by the Holy Office, a court with which no body chooſes to have any tranſactions; yet here and there one meets with ſome of thoſe excellent books which were wrote by authors who flouriſhed in Spain after the civil wars in that kingdom ceaſed on the conqueſt of Granada, and before the Inquiſition arrived at its higheſt pitch of authority; for when that tribunal was firmly eſtabliſhed, learning withdrew from Spain and ſettled in other countries. The Hiſtory of the Wars in Granada is in every body's hands here, and is read by all ranks of people. Plays are not wanting in theſe iſlands, moſt of which are very good; for the Spaniards have ſucceeded better in dramatic performances than any other Europeans. Among many other authors of that kind, theſe are the moſt celebrated, Juan de Matos Fragoſo, Joſeph Cañizarez, Auguſtin de Salazar, Luis Velez de Guevara, Antonio Solis, Auguſtin Mereto, Pedro Calderon, and Lopez de Vega Carpio: but of all theſe Don Pedro Calderon is moſt eſteemed by the Spaniards; and not without reaſon, for his plays are inferior to none that have yet appeared on any ſtage in Europe. Lopez de Vega Carpio has been by many juſtly compared to our Shakeſpear: it was from one of his plays, called Los Benavides, that the famous Cid of Corneille was planned; this will evidently appear when theſe performances are compared together, and it will be hard to determine which of the two is the moſt excellent.

LOPEZ DE VEGA's dramatic writings are extremely ſcarce, and difficult to be got even in Spain; for this reaſon, and becauſe the Engliſh reader's curioſity may be excited by hearing him compared to Shakeſpear, I ſhall here give a ſpecimen of his dramatic performances out of one of them called El Mayorazgo Dudoſo. Liſardo, Prince of Scotland, having ſeen a portrait of the Princeſs of Dalmatia, determines to ſee her; and for that purpoſe travels to that country in diſguiſe: he finds means to be employed as a gardener in the King of Dalmatia's garden, where he became intimate with the Princeſs: the reſult of this was that ſhe bore a ſon, which was committed to the charge of a gentleman named Albano. The King hearing of his daughter's diſhonour, is greatly enraged, confines her in a nunnery, and Liſardo in a priſon, where he intends to keep him for life; and cauſes diligent ſearch to be made after the child, in order to deſtroy it. Albano, in endeavouring to ſave the child, is taken with it in his arms by a party of Moors, who were making a deſcent on the coaſt: they carry their captives to Barbary, where Luzman, the child, is educated in the Mahommedan faith, and becomes a great man in that country. Albano, who continued a ſlave from the day of his captivity, finds means to acquaint Luzman with the circumſtances of his birth, and exhorts him to return to Dalmatia, and become a Chriſtian: he complies; and, under pretence of making a deſcent on the coaſt of Dalmatia, to diſtreſs the Chriſtians, he and Albano give the Moors the ſlip, and repair to court; where Luzman, without diſcovering himſelf, procured leave from the King to viſit Liſardo, his father, who had been confined twenty years in priſon. It was neceſſary to relate this much, in order that the reader may comprehend the following ſcene.

Sale

Salè Liſardo, con barba, y priſones.

LISARDO. En competencia el Tibre, el Ebreo, el Tajo,
Venço en llorar, y ami favor conuenço,
Quando a penſar en mi priſion comienço,
Imitando de Siſifo el trabajo.
Al miſmo infierno imaginando baxo,
La hiſtoria de que tanto me averguenço,
Tanto que en llanto a Filomena venço.
Y en ſoledad la tortola aventajo.
Veynte vezes el ſol de lirios de oro
Al argentado pez bordo la eſcama
Deſde que vi del mundo los engaños.
Y otros tantos ha que en priſion lloro
La vida ques es la puerta de la fama,
Canſado de viuir tan largos años.

Albano, y Luzman dentro.

ALBANO. Ya han abierto el apoſento.
LUZMAN. Albano aguardame aqui.
LISARDO. Que ruydo es eſte? ay de mi,
Que ſoſpechas penſamiento?
Puerta que jamas ſe abrio
Se abre agora, Dios me valga,
Si es para que el alma ſalga.
Que albricias le dare yo?
Alegraos canſada vida,
Sufrimiento humilde y baxo,
Que ya ſe acaba el trabajo,
Y os da la muerte acogina.

Como

Enter Liſardo, with a long beard, and in habit of a priſoner.

LISARDO. The rapid Tyber may forget to run,
The ſtreams of Ebro and the Tagus fail,
But not my ever-ſwelling tide of grief.
Not Siſyphus, with his recoiling ſtone,
Can equal my fatigue, when thought on thought,
Preſs'd onward by my hard captivity,
Spends uſeleſs force like waves againſt the ſtrand.
The rueful ſtory, that involves my ſoul
In ſuch a gulph of ſhame, like hell appears.
The turtle's ſolitude is not like mine;
My mourning's ſadder far than Philomel's.
The ſun with golden lilies twenty times
The zodiac-fiſh's ſilver ſcales has crown'd,
Since I firſt ſaw the world's deceit and vanity.
But oft'ner far have I in priſon mourn'd
That life, which is the gate of fame, with-held;
Wearied in drawing out ſo many uſeleſs years.

Albano and Luzman without.

ALBANO. See, now they ope the door!
LUZMAN. Stay for me here, Albano.
LISARDO. What noiſe is this? ah! what ſuſpicious thought?
The door that never open'd, opens now!
Aſſiſt me, gracious heav'n! — That op'ning door!
Speaks it th'approaching egreſs of the ſoul?
Oh what reward then ſhall I give? Rejoice,
O wearied life, with ſuff'ring long abas'd,
That now the toil is ended. See! at laſt,
They deign to grant the long long wiſh'd-for death.

Como labrador deſcanſo,
Y al jornal Rey me embia,
Porque llegò el fin del dia,
Y de la noche el deſcanſo.
Paciencia, ſufrir, ya es hecho
Porque abrirſe aquella puerta
Es tomar medida cierta
De la que han de hazer al pecho.
Abrilda, que ya mis labios
Para el alma ſe abriràn.
Valgama Dios que ſaldràn
De paciencias, y de agravios,
Si teneys por coſa cierta
Que tan grandes los ſufrì,
Tiranos matadme aqui,
Que no cabran por la puerta.
Sacad el cuerpo afligido,
Flaco, encanecido, elado,
Deſte Ioſef empozado
Veyntes años a ſer vendido.

Sale Luzman.

LUZMAN. Principe guardete el cielo,
Que miras embeleſado ?
LISARDO. El abito me ha eſpantado.
Y el verte me da conſuelo.
Anda ya la gente aſſi ?
Que ha veynte años que aqui entrè
Y puede ſer que aſſi eſte,
Porque nunca a nadie vi.
Si el tiempo mudable ha ſido,

As to the weary lab'rer ſoothing reſt,
And as the ſweet-earn'd hire, the King beſtows
This gracious boon: for now the day is gone,
The welcome time of night's repoſe is come.
—Patience! To ſuffer now is certain*—That door,
Long ſhut, is op'ning for concerting meaſures
For the laſt office on my panting breaſt.
And let it open—that my eager lips
May alſo open for my quiv'ring ſoul
A paſſage. Help me, heav'n! How many griefs
And tamely ſuffer'd wrongs will now get vent!
My wrongs how many, could you underſtand,
Tyrants, you'd kill me here.—The door's too narrow
To let them out.—But haſte you, come, draw forth
Th'afflicted body, lean, grey-hair'd, and frozen,
Of this endungeon'd Joſeph, ſold for twenty years.

Enter Luzman, habited as a Moor.

LUZMAN. Heav'n guard you, Prince! Why look you ſo ſurpriz'd?

LISARDO. The habit has ſurpriz'd me; but the ſight
Of you gives joy. — Is that the faſhion now?
It may be ſo. For, ſince within theſe walls
I enter'd, ſince a human face I've ſeen
Full twenty years have paſs'd. Has time produc'd

* Or thus: —Patience to ſuffer! Now 'tis done—That door.

Atribuyaſſe a ſu nombre,
Que yo tambien era hombre,
Y en piedra me he convertido.
Aunque no lo ſoy contigo,
Pues hablo contigo y lloro.

LUZMAN. Y tu no ves que ſoy Moro?

LISARDO. Por eſſo lo digo amigo,
Y pues verdades no callo,
Aunque de Chriſtiana ley,
En tierra que es Moro el Rey,
Tambien lo ſera el vaſſallo.

LUZMAN. El que es por ſus obras ruyn
Moro Principe ſerà.

LISARDO. Principe me llamas ya,
Mas juſto es llamar me ſin.
Dios ſabe que lo deſſeo.
Lloras, luego deſſa ſuerte
La ſentencia de mi muerte
Cierta en tus ojos la veo.
Pero dime, como a un Moro
Le entregan la execucion?

LUZMAN. Oye haſta el fin mi razon,
Y entenderas porque lloro.
Yo ſoy un Moro de Oran
Dueño de un Chriſtiano eſclavo,
Que nacio en eſta ciudad,
El qual fue ſu nombre Albano.
Cautivole el padre mio,
Con un infante en los braços
Que ſegun del viejo ſupe,
Era tu hijo Liſardo.
El qual vive en el ſervicio,

Del

This change? It might.—All things are chang'd by time.
I too was once a man, but length of time
Has chang'd me into ſtone, tho' not to you
Who hear me ſpeak, and ſee me melting into tears.

LUZMAN. Seeſt thou not I'm a Moor?

LISARDO. Friend, that I have in view;
And, as I ſcorn to hide the truth—I deem
That vaſſals, ev'n within a Chriſtian land,
Will to their Prince conform, when he's a Moor.

LUZMAN. The man abandon'd for his evil deeds,
O prince, ſhall be a Moor.

LISARDO. Prince call'ſt thou me?
A victim, rather ſay, as good as dead:
Heav'n knows I long to be ſo.—Ha! doſt thou weep?
—Bewaileſt ſo the ſentence of my death?
I ſee't for certain in your eyes.—But ſay,
Why of my execution was the charge
Given to à Moor?

LUZMAN. Pray hear my tale complete:
Then of my tears the ſecret ſource you'll trace.
—Of Oran I'm a Moor; to me belongs
A Chriſtian ſlave, known by the name Albano:
Him captive, with an infant in his arms,
My father took. That child (ſo ſaid th' old man),
Liſardo, was thy ſon; and now he owns

Del Turco Zayde Otomano,
Tan privado, que le ha hecho
Rey de Oran, ſin otros cargos.
No ſabia el moço iluſtre
Su origen famoſo, y claro,
Haſta que pudo aquel viejo
Hablarle, y dezirle el caſo.
Viendoſe Rey, y tu hijo,
Quiſo bolverſe Chriſtiano,
Y ſacarte de priſion,
Vengando tu injuſto agravio.
Para que ſepas que viene,
Me nombro con otros quatro.
Y porque eſperes ſu ayuda,
Que ſu flota queda armando.
En que preſto las orillas
Del ſeno y mar Africano
Coronara de galeras,
Municiones y ſoldados. [*Llora.*
Que ſus vanderas azules.
Vi yo quedar tremolando.
Con tu imagen en priſiones,
Y un ſol eſparziendo rayos.
En Aravigo una letra,
Cerca las orlas y cabos,
Diziendo, "Tarde amanece
Pero dara luz temprano."
Porque el Rey dieſſe licencia
Para verte aprisionado,
Un gran preſente le embia
Carta, y pazes, todo falſo.
Truximos le diez camellos,

The mighty Turk Zayde Othman for his lord:
Who, bearing him the moſt entire affection,
Has rais'd to many honours, and has made
Him King of Oran. — But th' illuſtrious youth
Was to his origin, renown'd and high,
A ſtranger, till th' old man found means to give him
Of 's birth and early years the full detail.
—Now King of Oran, and thy ſon confeſs'd,
He long'd to be a Chriſtian, long'd to free
His ſire from priſon, and avenge his wrongs.
To give you early news of his approach,
He me with four commiſſion'd: nay,
To make you doubtleſs of his ſudden aid,
We left his fleet equipping. Be aſſur'd,
The azure waves that waſh wide Afric's coaſt
Shall with his gallies, men, and warlike ſtores [*He weeps.*
Be quickly crown'd. I ſaw his enſigns blue
High waving in the wind; upon them ſtamp'd
Thy image, as in priſon, and a ſun
Diffuſing glorious rays; the motto ran
In Arabic, "Late dawning, but will ſoon give light."
That leave to ſee thee here we might obtain,
A princely gift, with letters of feign'd peace,
Now to the King thy ſon hath ſent with us.
Ten camels have we brought, of tapeſtry

Con cien alfombras cargados,
Quatro elefantes famoſos,
Con quatro negros Indianos,
Muchas aromas, y olores,
Diez Berberiſcos cavallos,
Atados a los arçones,
Carcaxes, flechas, y arcos.
Movido del gran preſente
Licencia de verte ha dado,
Yo porque ſupe la lengua
Tomè entre todos la mano.
Lloro de verte afligido
Con priſion de tantos años,
Por lo que a Luzman le devo,
Y por tu valor Chriſtiano.
Eſpera en Dios que el te libre
Porque de ſu ingenio, y braço
Ya lleva la fama nuevas
Deſde el Oriente al Ocaſo.

LISARDO. Que eſto pudo merecer
Mi paciencia, y ſufrimiento,
Llorad ojos que no ſiento
Que queda en vos mi plazer.
No ſe quede mi alegria,
Sin ſalir ojos por vos
Mas no podra que ſoys dos,
Y por cien mil no podria.
Hijo tengo tan honrado
Que quiera librarme aſſi,
Oy hijo yo ſoy por ti,
Que no tu de mi engendrado.
O Albano que cuydadoſo

An hundred loads, four elephants renown'd,
Four Indian Blacks, of ſpiceries and perfumes
A wealthy ſtore, of Barb'ry horſes ten,
With quivers, bows, and arrows well equipp'd.
Mov'd with this preſent, he hath giv'n us leave
To pay you here this viſit; and becauſe
Among us only I the language knew,
I took the lead. But, ah! the ſight of thee,
With many years' confinement ſore oppreſs'd,
Hath in my heart produc'd the grief you've ſeen.
This heart — by all the ties of duty bound
To Luzman, — to thee alſo, by th' eſteem
I bear thy worth, O Chriſtian! — Truſt in God;
Thy ſon will yet deliver thee: his fame
For pow'r and wiſdom now is ſpreading faſt
From eaſt to weſt.

LISARDO. Amazing! who'd have thought
My patience e'er could merit ſuch a boon! —
Weep now, mine eyes, and ſend forth ſtreams of joy,
No more of grief. — My joy now only lives,
While ſtreaming freely thro' your two canals:
---But what are two, where thouſands can't ſuffice?
And have I then ſo honourable a ſon,
Who thus would ſave me? --- O my ſon! to-day
I am of thee, not thou of me, begotten!
---How careful, O Albano! haſt thou been

Quieres heredero darme,
Mas como podra heredarme
Mayorazgo tan dudoſo?
Si es mi hijo?

LUZMAN. No ha de ſer,
Si en todo ſeñor te imita,
Y tray en ſu cara eſcrita
Tu imagen, y proceder?
Que ſeñas mas ciertas ſon
Que en hablandote eſſe Albano,
Quiere bolverſe Chriſtiano,
Y ſacarte de priſion?

LISARDO. Bien dizes, mi hijo es,
Que el alma lo dize aſſi,
Agora me libre a mi,
Y engendrarele deſpues.
Come dizes que ſe llama?

LUZMAN. Luzman.

LISARDO. Dios le de ſu luz,
Conoce a Dios?

LUZMAN. Con ſu cruz
Tiernas lagrimas derrama.
Ya eſta dieſtro en vueſtra ley.

LISARDO. Que talle tiene?

LUZMAN. Eſto mio.

LISARDO. No tienes Moro mal brio.

LUZMAN. Que te imito dize el Rey.

LISARDO. Agora?

LUZMAN. No quando moço,
Ves eſte cuerpo, eſta cara,
Pues por retrato baſtara.

LISARDO.

To bleſs me with an heir! --- But tell me how
An heir ſo doubtful can be my ſucceſſor,
If yet he be my ſon?

LUZMAN. Sir, muſt he not,
If, written in his face, thy mien and features
He bears; nay, if, in all things, he's thy likeneſs?
What ſurer ſigns than --- what I now aſſert,
That this Albano haſtes, in ſolemn form,
T'aſſume the Chriſtian name, and from your dungeon
To ſet you free.

LISARDO. --- I've done.---You reaſon well;
He is my ſon ---ſo ſays my very ſoul:
Set me but free now --- ſoon I'll make him out
My ſon *. Pray, by what name's he known?

LUZMAN. Luzman's his name.
LISARDO. God grant him light †, and verify his name.
--- But knows he God?
LUZMAN. Now on his Croſs intent,
He ſheds the tender tear; yea, in your law
He's now expert.
LISARDO. But ſay, what like's his perſon?
LUZMAN. His perſon is like mine.
LISARDO. Moor, thou haſt not
A bad preſence.
LUZMAN. Like thine, the King avers.
LISARDO. Like mine at preſent?
LUZMAN. Nay, when thou waſt young.
--- This countenance, this perſon you behold,
For th' out-lines of a portrait may ſuffice.

* The ſenſe here is ſomewhat dubious.
† Luz, in Spaniſh, ſignifies Light.

LISARDO. En verte me alegro, y gozo.
Honrada preſencia tienes,
Eres noble?
LUZMAN. Como aquel
De quien ſoy hijo, ſi del
A tener noticia vienes.
LISARDO. No ſe que he mirado en ti,
Y aſſi una prueva hare yo,
De que viendo al que le hirio,
Rebienta la ſangre alli.
Arrimarete a mi pecho,
A ver la ſangre que haze,
Abraçame.
LUZMAN. Que me plaze.
LISARDO. Ay hijo, la prueva has hecho.
LUZMAN. Que dizes?
LISARDO. Que en abraçarte
Sintieron la alteracion
La ſangre, y el coraçon,
Recogidos a una parte.
Perdona que ſer podria,
Que huvieſſe hecho eſte efeto
Su imaginado conceto,
En el alma y fantaſia.
Si era el coraçon yman,
Ve el alma, o qual mas quiſieres,
Como a ti fino lo eres,
Como a ſu centro ſe van?
Quando una llave ſe pierde,
Que aſſi lo pienſo dezir,
No ay llave que para abrir
Con la perdida concuerde.

LISARDO. Beholding you, I feel uncommon joy. ---
Your preſence is endearing --- are you noble?

LUZMAN. Noble, you'll own, as he whoſe ſon I am,
If once you knew him.

LISARDO. I've beheld in thee
Somewhat I can't deſcribe --- but now I'll have it
Put to the proof. My ſympathetic part,
When touch'd, will cauſe the kindred blood to ruſh.
I'll preſs you to my heart, and then obſerve
What courſe the blood will take. Embrace me now.

LUZMAN. Your will be done. [*They embrace.*
LISARDO. Ha! you've prov'd it, ſon.
LUZMAN. What have I prov'd?
LISARDO. That, in embracing thee,
The heart and blood the kindred bias took,
And forward fondly ruſh'd.---Yet ah! forgive me;
Perhaps ſome vain conceit, by fancy's pow'r
Moving the ſoul, might this effect produce.
---Yet if the heart with juſtice may be nam'd
The loadſtone of the ſoul and its affections,
The proof's ſtill fair: for how elſe ſhould my ſoul
Straight to thy heart, as to its center, run?
If the true key be loſt (indulge the thought)
In vain you ſeek to open with another.
Since on my ſoul your heart made ſuch impreſſion,
You doubtleſs are the key that's long been loſt.

Y pues la tuya me dio
Golpe al alma tan ſuave,
Sin duda que eres la llave,
Que un tiempo el alma perdio.
De lo que niegas me quexo,
Que el no aver eſpejo aqui,
Y veo mi eſpejo en ti,
Es ſeñal que eres mi eſpejo,
Quando el retrato pequeño
A ſu original parece,
Es quando alegria ofrece
A los ojos de ſo dueño.
Y pues en aquel abiſmo
De eſcuridad, pena, y llanto,
Los mios ſe alegran tanto
Es ſeñal que eres yo miſmo.
Si eſſa ſangre no te diera,
No me lo dixera aqui
Otra que yo te verti,
Como a ſu centro y esfera.
Y a reſolverme al fin vengo,
Pueſto que negarlo quieres,
Que ſi mi hijo no eres
No es poſſible que lo tengo.

LUZMAN. Mucho ſeñor te ha movido
Eſſe hijo imaginado,
De quien yo he ſido traſlado,
Si el original no he ſido.
Y aunque no ſe ſi eres padre,
Por ſer tu padre dudoſo
De aquel hijo venturoſo
De tan deſdichada madre.

El

This you deny, and that makes me complain:
For here no poliſh'd mirror I poſſeſs,
My image to reflect. 'Tis then a ſign
That thou art my reflector, when I ſee
Myſelf in thee. The likeneſs then is good,
When to the owner's eyes it gives delight.
Since, in this dark abyſs of pain and woe,
Thou'ſt bright'ned ſo mine eyes, what ſurer proof
That thou art clearly my reflected ſelf?
Hadſt thou not got thy blood from me, it ne'er
Had told me ſo --- yea that from me thou didſt
Proceed, as from thy center and thy ſphere.
I'm now at laſt reſolv'd --- If to deny
Yourſelf to be my ſon you ſtill perſiſt,
'Tis plain I have no ſon --- impoſſible I ſhould.

LUZMAN. With this imaginary ſon, whoſe place
I'm thought to fill, you've got no ſmall concern.
--- Tho' I'm not certain if you are the father,
Becauſe you doubt --- yet, if I'm not th'original
Of that bleſt ſon of an unhappy mother,

He's

El eſta aquí con Albano,
Y el Rey ſin ſaber quien es,
Ni que trae mas interes,
Que ſolo hazerſe Chriſtiano,
Hijo le llama, y le ſienta
A ſu meſa, y a ſu lado,
Y de ſu imperio y eſtado
Hazerle heredero intenta.
Albano es governador
Del Reyno, aunque el Rey no ſabe
Quien es.

LISARDO. En Albano cabe
Mayor grandeza y honor.
Mas di amigo, que el Rey quiere
Sin ver que ſu nieto ſea,
Hazer que el Reyno poſſea?

LUZMAN. Y que haro quando lo hiziere?

LISARDO. Mucho, no ſabiendo el cuento,
Coſas ſon que ordena Dios.

LUZMAN. Muy preſto os vereys los dos
Con mucho guſto, y contento.
Y porque paſſa la hora,
Dad licencia, y otro dia
Tenerla ſeñor querria
Para veros como agora.
Que dire a Luzman?

LISARDO. Amigo,
Dile que ſu padre ſoy,
Y eſtas lagrimas te doy
Que le lleves por teſtigo.
Dile que averle engendrado

He's here then with Albano: and the King,
Not knowing who he is, or that he comes
With other purpoſe than to turn a Chriſtian,
Calls him his ſon, and honours him as ſuch
At his own table, next himſelf to ſit.
He likewiſe of his crown and wide domain
Hath deſtin'd him the heir. Albano too,
Altho' the King yet knows not who he is,
O'er all his kingdom Governor is made.

LISARDO. Increaſe of pow'r and grandeur ever may
Albano find! --- But ſay, friend, will the King,
Not knowing Luzman for his grand-ſon, grant
Him to poſſeſs the kingdom?

LUZMAN. Tho' he ſhould,
What great thing would he do?
LISARDO. Oft times, indeed,
Men, undeſigning, heav'n's deſigns fulfil!
LUZMAN. Soon ſhall you ſee them both to full content.---
But now the time is gone --- Pray, give me leave ---
Another day I quickly ſhall procure
Another licence to repeat my viſit ---
What ſhall I ſay to Luzman?

LISARDO. Tell him, friend,
I am his father --- and theſe tears I give you ---
That you may bear them to him as a token. ---
Tell him --- to've been his father, coſt me this diſtreſs!

Me cueſta aqueſta priſion,
Que pague eſta obligacion,
Pues es de plazo paſſado,
Y aqueſte abraço le da.

LUZMAN. Padre mio ya rebiento,
Yrme es poſſible? que intento
Sin que me conozcas ya?
Dame eſſos pies, pues es llano
Padre que mis yerros ſon,
Merezca tu bendicion,
Pues me engendraſte Chriſtiano.
Las lagrimas abraſadas
Deten que darme querias,
Y recibe aqueſtas mias
Deſſa tu ſangre engendradas,
Un rio pueden formar
Las que a tus plantas embio,
Y ſin duda que ſoy rio
Que ha nacido, y buelvo al mar.
Que veynte años has vivido
En la priſion que has paſſado?
No reſpondes padre amado?
No hablas padre querido?
Fuera mas juſta razon,
Que yo en naciendo muriera,
Pues ſi mas tiempo viviera
Mas durara tu priſion?
Padre no puedes hablar?
Sin duda el alma que viene
Con la boz, la boz detiene
Por ſalir y por entrar.
Padre que leon ha ſido

Yet ſay, his filial debt's repaid: for now
His term of ſonſhip's paſt.---Take alſo this embrace
And bear ---

LUZMAN. My father! now I'm overwhelm'd!
---To go, impoſſible! What ſhall I think ---
But that you know me now? --- Claſp me between
Theſe knees, ſurely they are my native chains.
Behold, O Chriſtian! thy own ſon implores
A father's bleſſing --- Theſe burning tears
Reſtrain, I pray --- and rather mine receive.
My tears, engender'd from your blood, I'll pour
Upon thy feet, until they form a river.---
Yea doubtleſs I'm the river once rais'd from,
And now returning to its native ſea.
Ah! that ſuch diſmal twenty years you've ſpent!
Father belov'd! reply'ſt thou not to me?
No words at all, dear ſire? Oh had I rather
Dy'd at my birth, than you had ſuffer'd thus!
Father, is thy voice gone? Doubtleſs the ſoul
That enters with the voice, arreſts its powr's.
O ſire! the noble lion who begat me,

En engendrarme, no ve
Que no reſucitare
Si me niega ſu bramido?
El ha perdido el hablar,
Porque el guſto de un plazer
Mayor daño puede hazer
Que la fuerça de un peſar.
Quiero llevarle a ſu cama,
Para ver ſi buelve en ſi,
Mi padre arrimate a mi,
Arbol conoce tu rama.
Padre aunque has ſido Teſeo
Del laberinto en que eſtoy,
Eneas piadoſo ſoy
Sacarte en ombros deſſeo.

Seeſt thou not me too impotent to riſe,
Till I be rouz'd by thy parental voice?
Ah! ſpeechleſs ſtill! --- The ſhock of ſudden joy
Is oft more pow'rful to o'erwhelm the ſoul,
Than ev'n a load of grief. --- him to his bed
I'll bear --- perhaps his ſpirit will revive ---
My father, cling to me --- know, honour'd tree,
'Tis thy own branch ſupports thee. --- O my father!
Thou of the lab'rinth wherein I'm involv'd,
Haſt been the Theſeus, yet I'm proud to be
Pious Æneas, to bear you on my ſhoulders.

CHAP.

CHAP. XVII.

An Account of the Commerce of Canaria, Tenerife, Palma, Gomera, and Hierro; and the Manufactures in these Islands.

IN order to give a diſtinct and clear idea of the trade of theſe iſlands, I ſhall divide it into the four following heads, and treat of each ſeparately and in order.

THE trade to Europe and the Engliſh colonies in America.

THE trade to the Spaniſh Weſt Indies.

THE trade which is carried on from one iſland to another.

AND, laſtly, The fiſhery on the coaſt of Barbary, adjacent to the iſlands.

GOMERA and Hierro are ſo poor that no ſhips go to them from Europe or America; nor are the inhabitants of theſe two iſlands allowed any ſhare of the Spaniſh Weſt India commerce, becauſe they are not ſo entirely under the juriſdiction of the crown of Spain as Canaria, Tenerife, and Palma, having a lord or proprietor of their own, viz. the Count of Gomera. But it would be well for them if they were entirely ſubject to, and dependent on the crown; for never did the proverb, which ſays, "The "King's chaff is better than other people's corn," hold ſo true in any caſe as in this.

TENERIFE is the center of the trade to Europe and the Britiſh colonies in America; a few ſhips from theſe parts of the world

go to Canaria and Palma, but they are not to be compared to the numbers that arrive at Tenerife. This branch of traffick is almoſt wholly carried on in foreign bottoms, eſpecially in Engliſh, the natives themſelves being afraid to ſail on thoſe ſeas, where they may be in danger of being taken by the corſairs of Algiers, Sallee, and other ports of Barbary.

THE greateſt part of the aforeſaid trade to Europe and the Engliſh colonies is in the hands of the Iriſh Roman Catholic merchants ſettled in Tenerife, Canaria, and Palma, and the deſcendants of the Iriſh who formerly ſettled there and married Spaniſh wives; but in the laſt age that trade was engroſſed by a factory of Proteſtant Engliſh merchants who reſided at Tenerife: no Proteſtants remain there now, nor in any of the reſt of the Canary Iſlands, excepting the Engliſh and Dutch Conſuls and two merchants, who all reſide at Tenerife.

THE imports here from Great Britain conſiſt chiefly of woollen goods of various kinds, hats, hard-ware, pilchards, red-herrings, wheat when it is ſcarce in the iſlands, with a number of other articles which would be too tedious to ſpecify.

THE imports from Ireland are chiefly beef, pork, butter, candles, and ſalt-herrings.

FROM Hamburgh and Holland, linens of all ſorts are imported, to a very great amount; cordage, gun-powder, and coarſe flax, with many other kinds of goods.

FROM Biſcay, a conſiderable quantity of bar-iron is annually imported.

THE

THE imports from Seville, Cadiz, Barcelona, Italy, and Majorca are chiefly oil, ſilks, velvets, ſalt, and cordage made of baſs or ſpartum, with innumerable little articles for the Canary inland conſumption, and for exportation from theſe iſlands to the Spaniſh Weſt Indies. Almoſt the whole of this trade is carried on in French and Malteſe tartans. The Malteſe veſſels, before they go to the Canary Iſlands, make the tour of all the European harbours in the Mediterranean ſituated to the weſtward of Malta, trading from one port to another; and from the Mediterranean they go to Cadiz, and from thence to the Canary Iſlands; where beſides the commodities of Spain, France, Italy, &c. the Malteſe vend the cotton manufactures of their own iſland; all cottons imported into rhe Canary Iſlands, excepting thoſe from Malta, pay ſuch a heavy duty as almoſt amounts to a prohibition: the Malteſe enjoy this privilege on account of their maintaining a perpetual war againſt the Turks and Moors.

THE inhabitants of the Canaries import a few linens from Britany and Normandy.

FROM the Britiſh colonies in America they import deal boards, pipe-ſtaves, baccallao or dried cod, and beef, pork, hams, bees wax, rice, &c. and in times of ſcarcity of corn, when the crops fail in the iſlands, maize, wheat, and flour.

THE exports from theſe iſlands are as follow:

To Great Britain and Ireland, orchilla-weed, a few wines, ſome Campeachy logwood, and a conſiderable quantity of Mexican dollars.

To Hamburgh and Holland, ditto; but a greater quantity of dollars, and little or no orchilla-weed.

To

To Spain, Marſeilles, Italy, and Malta, commodities which they receive from the Spaniſh Weſt Indies, particularly ſugar, cocoa, hides, Campeachy logwood, dollars, and ſome orchilla-weed.

To the Britiſh colonies in America, a great quantity of wines, and nothing elſe.

All theſe goods imported into the Canary Iſlands, or exported from them, pay a duty of ſeven per cent. on the rated value.

The commerce between the Canary Iſlands and the Spaniſh ſettlements in the Weſt Indies is under certain regulations and reſtrictions. In the city of St. Chriſtobal de la Laguna, there is a Judge, Secretary, and other miniſters, who manage every thing relative to that trade.

No foreigners are permitted to ſhare in this commerce, nor are any ſhips ſuffered to go to the ports of the Spaniſh Weſt Indies from any of the iſlands except Canaria, Tenerife, and Palma.

The Court of Spain has reſtricted the Canary Iſland Weſt India commerce to the ports of Havanna, Campeachy, and La Guaira on the coaſt of Caraccas; St. Domingo, Porto Rico, and Maracaiva; the three firſt are called the Greater Ports, and the others the Leſſer, becauſe the trade of the Leſſer Ports is trifling in compariſon with that of the Greater.

Before a ſhip loads for any of theſe ports, ſhe muſt obtain a licence from the Judge of the India trade, which is generally granted if it is her turn, for by the regulations all ſhipping are regiſtered, and muſt take their turns; but here, as in many other places, intereſt and money often prevail againſt juſtice.

THE trade of the Canary Iſlands to the Spaniſh Weſt Indies is confined to their own produce, viz. wines, brandy, almonds, raiſins, figs, &c. of which they can ſend annually one thouſand tons; and are only allowed beſides, what they call a General, for each ſhip, which conſiſts of every kind of goods which is thought neceſſary for the veſſel, crew, and paſſengers uſe during the courſe of the voyage, and is more or leſs extenſive in proportion to the ſize of the ſhip for which it is granted by the Judge or Superintendant of the Weſt India trade. Thus far they are reſtricted by the rules; but ways and means are found to extend their trade to that quarter of the world far beyond them; for I ſuppoſe they export at leaſt two thouſand tons of the produce of the iſlands, beſides immenſe quantities of European commodities.

ALTHOUGH ſome of the Canary Weſt India ſhips load at Canaria and Palma, and proceed from thence to the Weſt Indies, yet they are all obliged to finiſh their voyages at Santa Cruz in Tenerife (where the officers deputed by the Judge of the Indies reſide), and there land their cargoes, which conſiſt of the commodities of the Weſt India ports from whence they come, being chiefly cocoa, logwood, hides, ſugar, and Mexican dollars; but cochineal and indigo are prohibited from being landed at Tenerife; the ſilver they bring is alſo limited to fifty Mexican dollars per ton, according to the regiſtered tonnage; yet I have known ſome of theſe ſhips bring home to Tenerife one hundred thouſand dollars. Formerly wine, brandy, and fruit only were reckoned the produce of theſe iſlands; but now the manufactures of them go to the Spaniſh Weſt Indies under that denomination.

THE exports from the Canaries to theſe countries, with the returns, are all rated, and pay certain duties, which the

officers of the Weſt India commerce collect, and remit to thoſe of the India Houſe in Spain.

THE merchants of Cadiz are very jealous of the Canary Weſt India trade, and are continually making application to the Court of Madrid to abridge it; but their attempts have hitherto proved abortive; although they have cauſed Intendants to be ſent over to Tenerife to inſpect into that commerce, and oblige the iſlanders to keep within the limits preſcribed to it by the court.

NUMBERS of the iſlanders go over to the Weſt Indies, to puſh their fortunes, the greater part of whom marry and ſettle there. The King of Spain encourages this migration, for he obliges every ſhip which ſails from theſe iſlands to his American dominions, to carry a certain number of poor families, upon their demanding a paſſage, for which the Captain is paid ſo much per head by the government. The intention of this encouragement is to increaſe the number of Spaniards in the wide and almoſt uninhabited provinces of the Spaniſh Weſt Indies.

THE Indians of that country, with the mingled race begot between them and the Spaniards, are never permitted to fill any office, civil, military, or eccleſiaſtic; theſe employments are generally given to people from Spain and the Canary Iſlands. As many of them, when they arrive in that plentiful country, are mere clowns, and are unaccuſtomed to live in affluence and without hard labour, they are ſoon puffed up with their ſudden change of fortune, and the great reſpect paid them by the natives.

I AM told that ſome waggiſh Indians of ſome repute and conſequence in America, when they ſee theſe aukward clowns from the Canaries land in their country, call to them in the

ſame manner as they call their fowls when they are going to give them a handful of corn, and ſay, "To-day you are only Juan "ſuch-a-one; but take courage, to-morrow you ſhall be Alcalde, "and ſtiled Seignior Don Juan; for the King lives not for us, "but for you." The Indians are ſeldom out in their prophecy, for it generally happens accordingly. Many young married men go to thoſe ports from the iſlands with an intention to get a little money and return to their families; but they ſeldom find the way back again, for after they have contracted acquaintance with the gallant ladies of that country, who ſwim in luxury and pomp, they are aſhamed to ſend to the Canaries for their home-bred ruſtic wives. Some years ago a young lad went from Tenerife to the Weſt Indies, in queſt of his father, who had gone to that country to mend his fortune, but had never ſent any word to his wife and family. He found him ſettled at a certain place, in great affluence, and married to a lady of rank and fortune. He made himſelf known to his father; who, ſeeing him ſuch a ruſtick, called to remembrance his former low ſituation, which ſo wrought on his mind that he diſowned him, and denied that himſelf had ever lived in Tenerife. The young man was ſo ſtruck with this unexpected treatment, that he publicly challenged him, and made known the whole ſtory, to his father's confuſion, and the aſtoniſhment of all the inhabitants.

MANY ſoldiers are raiſed in the Canary Iſlands, to ſerve in the garriſons of the Weſt Indies, particularly at the Havanna. The major part of the troops in that place, when taken by the Engliſh, conſiſted of the natives of theſe iſlands.

THE ſhips employed in the Canaria Spaniſh Weſt India trade are commonly about two hundred and fifty, or three hundred tons burthen. Some of them are built in the iſlands, and others at

the Havanna or Old Spain. No foreign bottoms can be employed in this trade, which is the reaſon why freight is ſo high from the Canaries to the Weſt Indies; for the Canary ſhipping are ſo clogged with charges, carry ſo many uſeleſs hands, particularly chaplains, lie ſo long in the road of Santa Cruz waiting their turns, at a vaſt expence of anchors and cables, with other tear and wear, that the owners of them cannot afford to take leſs freight for a pipe of wine from the Canaries to La Guaira than ten pounds ſterling; yet the run from Tenerife to that port is before the wind all the way, and is generally performed in leſs than thirty days: were the iſlanders permitted to employ Engliſh ſhipping in this trade, they would ſoon find enough of them to carry their wine at the rate of twenty ſhillings per pipe.

THE Canary Weſt Indiamen commonly careen and repair in the ports of the Weſt Indies; but in caſe of ſpringing a leak, or ſuch like accident while in the road of Santa Cruz, they go to Porto de Naos in Lancerota, and there careen, &c. In the ſummer ſeaſon I have ſeen ſome go for that purpoſe to the harbour of Gomera.

THE third branch of the Canary Iſland trade is that which is carried on from one iſland to another, and is as follows:

CANARIA exports to Tenerife proviſions of all ſorts, cattle and fowls, coarſe woollen blankets, ſome raw and wrought ſilk, orchilla-weed, ſquare flags for pavements, filtering ſtone veſſels for purifying water, and ſome ſalt, &c. The returns received for theſe commodities are chiefly caſh and other produce of the Spaniſh Weſt Indies.

PALMA exports to Tenerife ſugar, almonds, ſweetmeats, boards, pitch, raw ſilk, and orchilla; and receives in return Weſt India and European goods.

GOMERA

GOMERA exports to Tenerife much raw ſilk and ſome wrought, brandy, cattle, and orchille-weed; and receives in return Weſt India and European goods.

HIERRO exports to Tenerife brandy, ſmall cattle, and orchilla-weed.

LANCEROTA and Fuertaventura export a great quantity of corn to Tenerife, orchilla-weed, cattle, and fowls; the returns they receive are generally in European goods and caſh, with ſome wine. The ſame iſlands ſend corn to Palma, for which they receive boards and other timber, ſugar, wine, and caſh. Lancerota alſo exports to Tenerife and Palma, ſalt and ſome dried fiſh.

THE veſſels employed in this trade are all built in the iſlands, and run from twenty to fifty tons; the whole number of them I gueſs to be about twenty-five, each of which, on an average, is navigated by ten hands: the reaſon why they carry ſo many, is the great labour that is required in loading and unloading their cargoes.

ALL American and European goods which are tranſported from iſland to iſland, pay the aforementioned duty of ſeven per cent. if they have been imported into the iſlands above a certain limited time, which, if I am rightly informed, is two months.

THE laſt thing relating to the Canary commerce we have to treat of, is the fiſhery on the coaſt of Barbary.

THE number of veſſels employed in this fiſhery amount to about thirty; they are from fifteen to fifty tons burthen; the ſmalleſt carry fifteen men, and the largeſt thirty. They are all built in the iſlands,

islands, and navigated by the natives. Two of these belong to the island of Palma, four to Tenerife, and the rest to Canaria. Porto de Luz, in that island, is the place from whence they sail for the coast.

The method of fitting out a bark for the fishery is this: the owners, furnish a vessel for the voyage, and put on board her a quantity of salt sufficient to cure the fish, with bread enough to serve the crew the whole voyage. Each man carries his own fishing-tackle, which consists of a few lines, hooks, a little brass wire, a knife for cutting open the fish, and one or two stout fishing-rods. If any of the crew carry wine, brandy, oil, vinegar, pepper, onions, &c. it must be at his own expence, for the owners furnish no provision but bread. The nett sum arising from the sale of the fish, after deducting the expence of the salt and bread before-mentioned, is divided into shares, a certain number of which are allowed to the owners, for their expence in fitting out the vessel; the rest are divided among the crew according to merit: an able fisherman has one share; a boy, landman, or one not experienced in the fishery, half a share, or a quarter, according to his abilities. The patron or master of the bark shares equally with the able fishermen, and the owners allow him also one share out of theirs, for his trouble in taking care of the bark.

The place on the coast of Barbary where they go to fish, is according to the season of the year. This fishery is bounded on the north by the southern extremity of Mount Atlas, or by the latitude of twenty-nine degrees north; and on the south by Cape Blanco, in the latitude of twenty degrees thirty minutes north: the whole length of the sea-coast so bounded is about six hundred miles. In all this extensive tract there is no town, village,

village, or ſettled habitation; the few wandering Arabs who frequent this part of the world live in tents, and have neither barks, boats, nor canoes: the King of Morocco's cruiſers never venture ſo far to the ſouthward; for were they to attempt ſuch a thing, it is not probable they would be able to find the way back to their own country, ſo that the Canarians have nothing to fear from that quarter. In the ſpring ſeaſon the fiſhermen go on the coaſt to the northward, but in the autumn and winter to the ſouthward; becauſe in the ſpring the fiſh frequent the coaſt to the northward, and afterwards go gradually along the ſhore to the ſouthward.

THE firſt thing the fiſhermen ſet about when they arrive on the coaſt, is to catch bait; this is done in the ſame manner as we do trouts with a fly, only with this difference, that the rod is thrice as thick as ours, and not tapered away ſo much towards the point. The line is made of ſix ſmall braſs wires, twiſted together; the hook is about five inches long, and is not bearded; the ſhaft is leaded ſo as it may lie horizontally on the ſurface of the water; and the hook is covered with a fiſh's ſkin, except from where it bends, to the point; then getting within a quarter or half a mile of the ſhore, they carry ſo much ſail as to cauſe the bark to run at the rate of four miles an hour, when two or three men throw their lines over the ſtern and let the hooks drag along the ſurface of the water: the fiſh, taking the hooks for ſmall fiſh, ſnap at them, and, when hooked, the fiſhermen ſwing them into the barks with their rods. The Canarians call theſe fiſh Taſſarte: they have no ſcales, and are ſhaped like mackarel, but as large as ſalmon; they are exceeding voracious, and ſwallow all the hook, notwithſtanding its being ſo large; if it was bearded, there could be no ſuch thing as extracting it without cutting open the fiſh: I have ſeen three men in the ſtern of a bark catch an

hundred

hundred and fifty taffarte in half an hour. It ſometimes happens that a bark will complete her lading with theſe fiſh only. Another ſort of fiſh, which theſe people call Anhoua, is taken in the ſame manner; this is ſomething bigger than a large mackerel, and ſerves as well as the taffarte for bait. There is another ſort of bait called Cavallos, or little horſe-mackerel, which is ſhaped like a mackerel, but ſomething more flat and broad; it is about a ſpan long, and is catched with an angling-rod and line with a very ſmall hook, baited with almoſt any thing that comes to hand. When a bark has got a ſufficient ſtock of bait, ſhe leaves her boat, with five or ſix men, near the ſhore, to catch taffarte and anhoua, and runs out to ſea a good diſtance off, uutil ſhe gets into fifteen, twenty, thirty, forty, or perhaps fifty or ſixty fathoms depth of water, where ſhe anchors, and all the crew heave their lines and hooks overboard, baited with taffarte, anhoua, &c. and fiſh for Şamas, or bream as we call them, and for Cherney, or cod. The lines are all leaded, in order to cauſe the hooks to ſink near to the bottom of the ſea, where theſe fiſh ſwim. When a bark is ſo fortunate as to meet with fine weather, and is well provided with bait, ſhe will be able to complete her cargo in four days. This I have often had opportunity to obſerve. But as the trade of north-eaſt wind commonly blows freſh on that coaſt, the barks only anchor in the offing about mid-day, when there is a lull between the land and ſea-breeze; and when this laſt-mentioned wind begins to blow freſh, they weigh their anchors, ſtand in to ſhore, and come to an anchor in ſome bay, or under a head-land, and then the crew fall to work, clean and ſalt the fiſh which they catched that day: by the time this is done it is about five or ſix o'clock in the evening, when they go to dinner or ſupper, for they make but one meal the whole day, which they cook in the following manner: in every bark the crew has a long flat-ſtone for a

hearth, upon which they kindle a fire, and hang a large kettle over it, in which they boil ſome fiſh; they then take a platter, and put ſome broken biſcuit in it, with onions ſhred ſmall, to this they add ſome pepper and vinegar, and then pour in the broth of the fiſh: no ſort of ſoup or broth is more delicious than this. After having eaten of this excellent ſoup, they finiſh their meal with roaſted fiſh, for they throw the boiled fiſh, of which the ſoup was made, into the ſea. Soon after this repaſt, every man looks about for the moſt commodious place where to fall aſleep, for no bedding are made uſe of in theſe veſſels. About five or ſix in the morning they get up, leave the boat near the ſhore, weigh anchor and ſtand out to ſea as before, and never taſte victuals before the ſame time next evening. No man who knows the toil, fatigue, cold, and heat which theſe fiſhermen undergo, will ever charge the Spaniards with lazineſs.

THE method of curing theſe fiſh is this: they cut them open, clean and waſh them thoroughly, chop off their heads and fins, and pile them up to drain off the water; after which they are ſalted, and ſtowed in bulk in the hold. But becauſe they do not, like the French who fiſh on the banks of Newfoundland, waſh their fiſh a ſecond time and re-ſalt them, they will not keep above ſix weeks or two months.

IT is ſtrange to think that the Spaniards ſhould want to ſhare the Newfoundland fiſhery with the Engliſh, when they have one much better at their own doors; I ſay better, for the weather here, and every thing elſe, concurs to make it the beſt fiſhery in the univerſe. What can be a ſtronger proof of this than the Moors on the continent drying and curing all their fiſh without ſalt or by any other proceſs than expoſing them to the ſun-beams? for the pure wholeſome air of that climate, and the ſtrong northerly wind which

which almoſt conſtantly prevails on this coaſt, totally prevents putrefaction, provided the fiſh are ſplit open, well waſhed, and expoſed to the ſun until they are perfectly dry.

As theſe veſſels ſeldom go to fiſh on any part of the coaſt of Barbary to the windward of the iſlands, and are obliged to ply againſt the freſh northerly winds which almoſt continually prevail there, they are conſtructed in ſuch a manner that they hold a good wind, as it is termed in the ſea-language, being very ſharp fore and aft, and full and flat in the middle. They are rigged brigantines, and carry a large flying fore-top-ſail, but in general no main-top-ſail, nor ſtay-ſails; they all carry large ſprit-ſails, but no jibbs. I have known theſe barks to beat to windward from Cape Blanco to Gran Canaria in twelve days, though the diſtance is above four hundred miles. Their method of plying to windward is this: they weigh about ſix or ſeven o'clock in the morning, and ſtand off to ſea, with the land-wind, until noon, when they put about, and ſtand in ſhore, with the ſea-breeze; when they come cloſe in with it, they either anchor for the night, or make ſhort tacks until day-light, when they ſtand out to ſea till noon, as before. The difference between the land and ſea-breezes on this coaſt is generally four points, and they both blow a freſh top-ſail-gale. When they get ten or fifteen leagues to the windward of Cape Bazador, they ſtand over for the iſland of Gran Canaria: if the wind happens then to be at north-eaſt, they fetch the port of Gando, on the ſouth-eaſt part of that iſland; but if the wind is at north-north-eaſt, they only fetch the calms, into which they puſh, and there ſoon find a ſouth-weſt wind to carry them cloſe to Canaria, from whence the greater part of them go to Santa Cruz and Port Orotava, to diſcharge their cargoes; the reſt go to Palmas, in Canaria, and to Santa Cruz, in the iſland of Palma. They do not ſtop at theſe places to ſell the fiſh, but leave them with

their agents, to ſell them at leiſure and to the beſt advantage. The common price is three half-pence per pound, of thirty-two ounces, which is the weight here uſed for fleſh and fiſh; ſometimes they are ſold for a penny, and never higher than two pence. The Regidores, or Cavildo, in the iſlands, always regulate the price.

INSTEAD of encouraging this moſt uſeful and profitable branch, the magiſtrates in theſe iſlands take every method to hurt it; for they moſt impolitically fix a price on the fiſh, and clog the trade with fooliſh and unreaſonable duties, beſides forbidding the fiſhermen to have any dealings or intercourſe with the Moors on the coaſt where they go to fiſh; which is a very great hardſhip on them, as they are often obliged, when they meet with bad weather, to go aſhore there for fuel and water. However, they privately correſpond with them, to their mutual advantage; for the Canarians give to the inhabitants of the Deſert old ropes, which the latter untwiſt and ſpin into yarn or twine, for making fiſhing-nets; they alſo give them bread, onions, potatoes, and fruits of many kinds: in return for which the Moors allow them to take wood and water on their coaſt, whenever they are in want of theſe moſt neceſſary articles, and make them preſents of oſtrich-eggs and feathers. The inland Moors would puniſh their poor countrymen, who live on fiſh by the ſea-coaſt, if they knew of their correſpondence with the Canarian fiſhermen: but this does not prevent that intercourſe, as neceſſity obliges theſe people, ſo different from one another, to conform to the laws of nature, however contrary to the precepts of both their religions. But this profitable communication has lately been interrupted, as I ſhall have occaſion to obſerve in the deſcription of that part of Africa.

ALTHOUGH the Canary fiſhermen have frequented this coaſt ever ſince the conqueſt of the iſlands, yet they are entirely ignorant of the inland country, and of the people who dwell there. When I firſt went on that coaſt, I examined the moſt experienced of them concerning an inlet or gulph, named in our maps, and called by the Canary men, Rio del Oro; but could get no ſatisfactory information: ſome told me it ran ſeventy or eighty leagues inland. Being ſurprized that no traveller had given any account of ſuch a noble channel, and imagining that if it was ſo long as they affirmed, ſome trade might be opened in that unknown region, I ſailed, though with difficulty, among the ſands which abound in that gulph, until we got to the further end of the bay, which is no more than ten leagues diſtant from its mouth: we found it to run parallel with the ſea-coaſt, and at no greater diſtance from it than one league: the end of this inlet is within half a mile of the ocean, being parted from it only by a narrow neck of land. I mention this as an inſtance of their ignorance of this country.

THESE barks generally make eight or nine voyages in the ſpace of a year. From the middle of February to the middle of April they remain at Canary, to careen, repair, &c. becauſe at that ſeaſon of the year the fiſh are found only to the northward, where the ſhore lies almoſt ſouth-weſt-by-weſt, or weſt-ſouth-weſt, conſequently open and expoſed to the north-weſt winds, which ſometimes blow there in February, March, and April, and make that part of the coaſt to be what we call a lee-ſhore.

WHEN I firſt frequented the coaſt of the Deſert, the Canary men went no farther to the ſouthward than Cape Barbas, in latitude twenty-two degrees north; but now they go to Cape Blanco, which

which lies about thirty leagues beyond it. Although the bulk of their cargoes conſiſts of large bream, yet they catch many other ſorts, viz. taſſarte before-mentioned, a delicious fiſh which taſtes like a very large and fat mackerel, but when dried cannot be diſtinguiſhed from dried ſalmon. The cod caught here is better than thoſe of Newfoundland: the anhoua is exceeding good: the corbino is a large fiſh, weighing about thirty pounds. There are beſides theſe a number of flat fiſh, with many other ſorts which I cannot deſcribe.

ALTHOUGH this fiſhery is capable of the greateſt improvement, yet the Engliſh have no reaſon to be apprehenſive of the Spaniards ever being able to bring it to any degree of perfection, ſo as to rival them in the Spaniſh and Italian markets: the power of the clergy in Spain is a better ſecurity to the Engliſh againſt ſuch an event, than if a fleet of one hundred ſail of the line were ſtationed on the coaſt of Barbary, to obſtruct the Spaniſh fiſhery.

THE manufactures of theſe iſlands are taffeties, knit ſilk hoſe, ſilk garters, quilts, and bed-covers. In Canaria and Tenerife, coarſe linens and gauſe are made of the flax imported from Holland. White blankets and coarſe cloths are made in Canaria, from the wool of their own ſheep. A very coarſe kind of cloth, which is worn by the peaſants, is alſo made in the reſt of the iſlands; but on feſtivals, weddings, &c. the labouring people generally wear Engliſh coarſe cloth. The exportation of raw ſilk is now prohibited, in order to encourage their ſilk manufacture. In the large towns men are employed in weaving and as taylors; but in the villages the women only exerciſe thoſe trades.

To give ſome idea of the fertility and produce of Tenerife, they annually export no leſs than fifteen thouſand pipes of wine and brandy, and a great quantity is conſumed in the iſland.

THE

THE current coin in the Canaries is the Mexican dollar, and the half, quarter, eighth, and ſixteenth parts of it. Beſides theſe there is the provincial real of plate, which is a ſmall ſilver piece, of the value of five pence ſterling; and the quart, a copper coin, equal in value to our half-penny, for ten of them make a real of plate. The provincial ſilver coin is not current in Lancerota and Fuertaventura: and is never exported, becauſe it paſſes in the iſlands for more than its intrinſic value. But accounts are kept here in imaginary money, viz. in current dollars of ten reals of vellon each. The real of vellon is equal in value to eight of the above-mentioned quarts, ſo that the current dollar is exactly three ſhillings and fourpence, and ſix of them make juſt one pound ſterling. Three ſixteenths of the Mexican dollar paſs for two rials of plate. Little or no gold coin is to be found in thoſe iſlands.

THE pound and ſmaller weights here are much the ſame with ours. The quintal, which is the iſland hundred weight, does not, like ours, weigh one hundred and twelve pounds, but only one hundred and four. The arroba is twenty-five pounds.

THE meaſures are the fanega or hanega, the almud, the liquid arroba, and the var.

THE firſt of theſe is the meaſure uſed for corn, cocoa, ſalt, &c. and almoſt contains the quantity of two Engliſh buſhels. Twelve almuds make a fanega. The liquid arroba contains ſomething more than three gallons; and the quartillo is nearly equal to our quart. The var is a meaſure for cloth, &c. and is about $\frac{7}{100}$ leſs than the Engliſh yard.

CHAP.

CHAP. XVIII.

Of the Government and Revenues of the Canary Iſlands.

HAVING already given ſome account of the government of Lancerota and Fuertaventura, I need not ſay any thing of that of Gomera and Hierro, becauſe they are governed much in the ſame manner as the above-mentioned iſlands. I ſhall now proceed to thoſe called the King's Iſlands, viz. Canaria, Tenerife, and Palma.

WHEN the natives were reduced to the obedience of the crown of Spain, they were not deprived of their liberty, but put on an equality with their conquerors: an example of policy worthy of imitation. How the Spaniards came, ſoon after, in America, to act in a quite contrary manner, is hard to conceive; yet the Dutch, French, and Engliſh, far from following the good example given by the Spaniards in the Canary Iſlands, have erected, in the ſugar-iſlands in the Weſt Indies, the moſt abſurd and barbarous governments that ever exiſted in any part of the globe, and which are by many degrees worſe than the Spaniſh governments in America.

WHAT improvement or obedience can be expected in a country where all the labouring people are ſlaves, and have no other principle to excite them to obedience and induſtry, but the fear of puniſhment? which, after all, has never yet brought their labour to any degree of equality with that of indigent free people, who have the ſole diſpoſal of the fruits of their labour.

IS is not amazing to conſider how the Engliſh, with the moſt conſummate inſolence, rail againſt their Princes and Miniſters of State,

State, as infringing their liberties; while at the ſame time they themſelves are tyrannizing over their fellow-creatures in the moſt cruel and arbitrary manner. What idea muſt ſober thinking people have of the Engliſh notions of liberty? Can they imagine this liberty any thing more than a power to be inſolent to their ſuperiors with impunity, and to oppreſs the poor with extreme rigour? Their oppreſſion of the poor may be obſerved in other inſtances than in the treatment of their ſlaves in the Weſt Indies, viz. their laws againſt vagabonds, i. e. poor ſtrangers who have no ſettled habitation, and ſtrolling players. Do not theſe very people, who make ſuch a noiſe about liberty, deprive beggars of their natural freedom, by confining them in work-houſes, contrary to their inclinations? yet theſe beggars compel nobody to give them a farthing; and if they uſe violence or fraud to ſupport themſelves, the law has provided puniſhments proportioned to the heinouſneſs of their crimes. Why then cannot they, in a free country, have the liberty to expire in the ſtreet or open fields for want, if they ſhould chooſe to do ſo rather than work?

But to return from this digreſſion, which is not altogether foreign to my ſubject. The Spaniards, after the conqueſt of the Canary Iſlands, incorporated with the natives in ſuch a manner as to become one people: the conſequence of this political union is, that the King of Spain can raiſe in theſe iſlands more ſoldiers and ſea-men, who may be depended on, than in any other part of his dominions three times the extent of the Canary Iſlands. To this advantage another may be added, the great number of people that annually go from hence to ſettle in his wide and uninhabited dominions in America.

The loweſt officer of juſtice in theſe iſlands, except the Alguazils, is the Alcalde; whoſe office is ſomething like that of a

Juſtice of Peace in England: in every town or village of note there is one. Theſe magiſtrates are appointed by the Royal Audience of the city of Palmas in Canaria; they hold not their places for life, but only for a certain time: in matters of property they cannot take cognizance of any diſpute where the value of the thing conteſted amounts to above ſeventeen rials, or ſeven ſhillings ſterling. Over theſe magiſtrates is another, called the Alcalde Major, who is appointed in the ſame manner as the officers before-mentioned; he cannot decide a matter of property when the value conteſted exceeds the ſum of two hundred dollars: from the deciſions of all theſe magiſtrates appeals lie to the Tiniente and Corregidor. The firſt of theſe magiſtrates is a lawyer, and nominated by the Royal Audience; and the King appoints the latter, who is not obliged to be a lawyer, but muſt have a Clerk, Secretary, or Aſſiſtant bred to the law, who is called his Aſſeſſor. The Corregidor generally holds his place for five years, but ſometimes longer. Few of the natives of the iſlands are placed in this honourable office, for thoſe that fill it are commonly natives of Spain. The proceedings in the Corregidor's court and in that of the Tiniente are the ſame; and it would ſeem that theſe courts were originally intended as a check upon one another.

FROM the Corregidor and Tiniente appeals are made to the Royal Audience of Gran Canaria. This tribunal is compoſed of three Oidores or Judges, a Regent and Fiſcal, who are generally natives of Spain, and always appointed by the King; of this court the Govèrnor-general is always Preſident, though he reſides in Tenerife. From their determination, in criminal caſes, there is no appeal; but in matters of property appeals are carried to the Council or Audience of Seville in Spain.

THE

THE ſtanding forces in the Canary Iſlands I do not reckon to amount to above one hundred and fifty men; but there is a militia properly regulated and embodied, of which the Governor-general of the iſlands is always commander in chief; the officers, viz. Colonels, Captains, and ſubalterns, are all appointed by the King; and in caſe any of them die, the vacancy ought to be filled by ſeniority, but intereſt ſometimes prevails againſt this regulation. The military officers, if they have a diſpute with any other perſon, may cite him before a civil magiſtrate; but this laſt has no power to compel a military officer to appear before his tribunal: but if a man ſhould be any way injured by an officer of the militia, he may complain to his ſuperior officer; and if he does not think he has got redreſs, he may complain to the Governor-general of the iſlands: from his ſentence he may appeal to the Council of War in Spain, which, although it is ſo named, is in fact a civil court.

THE reader may perceive how eaſy it is for theſe military officers to oppreſs the inhabitants; yet when he conſiders that they have ſettled habitations, and do not move from place to place like the officers of ſtanding forces, and are married and connected with the inhabitants of the towns where they reſide, and where it is their intereſt to preſerve their reputation, he will not wonder there is ſo little oppreſſion in theſe iſlands: yet one muſt not expect to find ſuch juſtice in matters of property here as in England; I ſay, of property, for no man in this country dares to commit the greater acts of oppreſſion or violence, becauſe the injured party would ſtab the aggreſſor, let his rank be ever ſo great, and fly for refuge to the next church or convent, from whence no power could force him; there he might remain in ſafety until he could find an opportunity of eſcaping from the iſlands.

Besides the above-mentioned military officers, there are Caſtillanos, i. e. Governors or Captains of forts and caſtles, ſome of whom are appointed by the King, and others by the twelve Regidors of the iſlands, called the Cavildo; for ſome of the iſland forts belong to the King, the reſt are under the direction of the Regidores. The King's forts are garriſoned by the hundred and fifty ſtanding forces; and as there are many of theſe forts, the reader may judge what number of men may be in each.

The Regidores, as I have obſerved before, in the Hiſtory of the Diſcovery and Conqueſt, are hereditary officers, who hold a court to regulate the price of proviſions, to take care that the highways are kept in repair, to prevent public nuiſances, and the plague from being brought into the iſland by ſhipping, &c. To defray the charge of repairing the roads, and other neceſſary works, the Regidores have power to lay a tax on the inhabitants: they have impoſed a ſort of exciſe on ſoap, which, I believe, produces a ſum ſufficient to defray theſe expences.

No man is allowed to land in theſe iſlands from on board any ſhip until the maſter of her produces a bill of health from the port he was laſt in, or until the crew have been properly examined whether or not they are free from the plague, or any other infectious diſtemper: before this is done, no boat except the pratique or health-boat, dares to come near her.

When I wanted to go to Tenerife from the coaſt of Africa, where a certificate of health cannot be had, I uſed to touch at Lancerota or Fuertaventura, where I always got a bill of health without the leaſt difficulty, which procured me admittance at Tenerife, Canaria, or Palma.

THE King's revenue in theſe iſlands is divided into the following branches:

I. LAS Tercias Reales, or royal third of the tythes.

II. THE monopoly of tobacco and ſnuff.

III. THE acknowlegement annually paid by the nobility to the King for their titles.

IV. THE duty of ſeven per cent. on imports and exports.

V. THE duty on the Canary Weſt India commerce.

THE firſt of theſe taxes is improperly named the third of the tythes, for it ſcarcely amounts to the tenth part of them: the King finds in this, to his coſt, what it is to be in partnerſhip with the clergy. The tercias reales are a gift made by the Pope to the King of Spain, in conſideration of that Prince's maintaining a perpetual war againſt the Infidels.

THE ſecond branch of the revenue conſiſts in ſnuff and tobacco, which the Stankeros, or King's officers for that purpoſe, ſell for the King's account; no other perſons being allowed to deal in theſe articles.

THE third branch of the revenue is hardly worth mentioning, as it amounts to a mere trifle.

ALL theſe branches together, the fifth excepted, I am informed do not bring into the King's treaſury above fifty thouſand pounds per annum, nett money, clear of all charges, ſuch as the officers ſalaries, the expences of government, &c.

WERE

WERE the inhabitants of theſe iſlands to agree among themſelves to pay ſeventy-five thouſand pounds nett money annually into the King's treaſury, on condition that he would aboliſh all duties and cuſtoms in the iſlands, and ſuffer a free import and export of merchandize to and from all parts of the world, I am perſuaded it would be of great advantage to them, by the increaſe of trade, ſhipping, ſeamen, and wealth, which would in a ſhort time be ſurprizingly great.

ON the 21ſt of July, 1553, the French made a deſcent on the iſland of Palma with ſeven hundred men; but the natives repulſed and obliged them to reimbark with loſs, although the iſlanders had ſcarcely any other weapons than ſticks and ſtones.

SINCE the conqueſt of the Canary Iſlands no foreign power has fitted out a fleet with deſign to ſubdue them, excepting one, which Sir William Monſon ſays the Dutch ſent againſt the Iſland of Gran Canaria in the year 1599. It conſiſted of ſeventy-three ſhips, commanded by Peter Van Doiſt: at their return to Holland, a book was publiſhed, intituled, "The Conqueſt of the "Grand Canaries, made that ſummer, by ſeventy-three ſail of "ſhips, ſent out by the command and direction of the States "General, &c. with the taking of a town in the iſland of Go-"mera." By which title, Sir William Monſon obſerves, they endeavoured to make the world believe that they had conquered all the Canary Iſlands; whereas they only ſurprized and took the city of Palmas, in the iſland of Gran Canaria; where they made no priſoners or booty, the inhabitants having retired, with all their effects, to the mountains, ſo that they only recovered thirty-ſix priſoners. But after they had taken the town, ſome of the ſoldiers, without their officers leave, penetrated into the country in ſearch of plunder, but not being acquainted with the proper paſſes, the Spaniards killed a great number, and obliged the reſt to retire.

retire. Nevertheleſs, they rifled the cloyſters, monaſteries, and churches, and then burnt them to the ground: for which Sir William Monſon reflects upon them ſeverely. After this the Dutch General took Gomera without oppoſition, for the inhabitants fled to the mountains, where they killed many of the Dutch ſtragglers.

In 1657, a fleet of Engliſh men of war, commanded by Admiral Blake, came into the road of Santa Cruz, and deſtroyed the Spaniſh plate-fleet, which had put in there. The inhabitants of Tenerife ſay, that the bay was then in a defenceleſs ſtate, compared to what it is at preſent.

In the war between Spain and England, which commenced in 1739, two Engliſh ſhips, one of them a man of war of ſixty guns, attacked the port and village of Gomera. When they began to fire, the inhabitants were extremely frightened; but finding the cannonading to continue long and do no damage, they took courage to ſuch a degree, that the young people ran to and fro in ſearch of, and gathering the cannon-balls. The Engliſh perceiving they were firing to no purpoſe, manned all their boats, in order to land, but by that time the iſland was alarmed, and the militia had reached the port, and were formed in a hollow behind the beach, to receive the enemy: when the Engliſh perceiving their numbers and reſolution, they thought proper to retire.

In the courſe of the ſame war ſome Engliſh privateers landed a conſiderable number of men on the iſland of Palma, who were quickly attacked and routed by the inhabitants, who gave them no quarter; among them were ſome Iriſh. Catholics, who, when they ſaw their danger, opened their boſoms, ſhewed their croſſes, and begged for quarter, but in vain, for the incenſed Palmans killed them all, except one man, who was wounded and lay ſome time among the ſlain, the natives ſuppoſing he was dead:

afterwards

afterwards finding him alive, they brought him to the town of Santa Cruz in Palma, where he was cured of his wounds, and treated as a priſoner of war, till he was exchanged.

THE inhabitants of the Canary Iſlands are extremely averſe to war, becauſe it ruins their trade and interrupts the intercourſe ſubſiſting among them. In the courſe of the laſt war with England, they endeavoured to procure a neutrality for their iſlands.

ALL the Engliſh privateers that ever went to cruize among theſe iſlands, were diſappointed; for they could take nothing except a few barks loaded with corn, or ſalt-fiſh from the coaſt of Barbary. Thoſe who lay in wait for the return of the Canary Weſt Indiamen to Santa Cruz, had as little ſucceſs: indeed, unleſs a cruiſer has ſomebody on board who is intimately acquainted with theſe iſlands, and the weather that prevails there, the crew will find their hopes of gain fruſtrated.

A MASTER of a ſhip of any nation which may happen to be at war with Spain, may, if he manages prudently, trade at Porto Orotava without the leaſt danger of the natives being able to ſeize his veſſel; but ſhe muſt have ſome guns, and be well manned.

IN each of the iſlands a watch is poſted on ſome eminence, to give notice to the inhabitants of the approach of ſhipping; when an uncommon number appears, a ſignal is made to alarm the country.

AFTER the bell for evening prayer tolls, no boats are allowed to land, or to go from the ſhore; nor are boats permitted at any time to depart from a port without a licence from the Governor or Captain, even though it is only to go a-fiſhing, or to a ſhip in the road.

EXCLUSIVE of the Negro ſlaves belonging to the Count of Gomera, ſeveral gentlemen in Tenerife have a few; but they bear no more proportion to the number of white ſervants in that iſland, than the blacks in London do to the reſt of its inhabitants.

THE natives have this excellent law in favour of their Negroes, that if a maſter treats his ſlave with injuſtice or cruelty, he the latter may oblige him to ſell him immediately. The ſame law, if I am not miſtaken, takes place in the Spaniſh Weſt Indies. What a ſhame is it, that theſe advocates for liberty, the Engliſh and Dutch, ſhould be, comparatively ſpeaking, the only people who oppreſs the poor, to whom they are ſolely indebted for their being able to live in ſplendor, idleneſs, and luxury.

CHAP. XIX.

Of the Eccleſiaſtical Government of the Canary Iſlands.

THE Biſhop of the Canary Iſlands is a ſuffragan to the Archbiſhop of Seville, in Spain, and has a revenue of ſix thouſand pounds ſterling per annum. He reſides in the city of Palmas, in Canaria, where he is treated with all the reſpect and homage due to a Prince.

THE Provincials, or Superiors, of the different orders of Friars and Nuns live in the city of St. Chriſtobal de la Laguna. They are not accountable to any but the Generals of their reſpective orders at Rome.

IN each of the iſlands there is a houſe belonging to the Holy Office, or Inquiſition, with its proper officers, whoſe duty it is to prevent all appearance of hereſy, or diſreſpect to the clergy. They

have power to apprehend and confine ſuſpected perſons, without giving any reaſon to the civil magiſtrate for ſo doing: after examining them ſufficiently, they are either diſcharged, or ſent by the firſt veſſel to the Supreme Tribunal of the Holy Office at Canaria.

When a foreign ſhip arrives at the iſlands, and the maſter is permitted to come aſhore, he is conducted to an officer of the Inquiſition, who examines him, to know if he has in his ſhip any books or pictures againſt the doctrine or ceremonies of the church of Rome; and obliges him to ſign a paper, by which he engages, if he has any, not to land or expoſe them to view; and alſo that he ſhall not, while he remains in the country, ſpeak againſt the Romiſh religion, or mock its rites and ceremonies.

Very lately the officers of the Inquiſition inſpected all the libraries in the iſlands, and either put a mark on thoſe books which they judged improper to be read, or carried them away.

As all the natives of theſe iſlands are zealous members of the Romiſh church, the Tribunal of the Holy Office ſeldom has an opportunity to exerciſe its extenſive authority. There is no credit to be given to the many ſlanderous and falſe accounts we hear in proteſtant countries of the procedure of the inquiſition; ſuch as its officers carrying away virgins into their priſons to gratify their luſt, and falſely accuſing rich men of hereſy in order to ſtrip them of their wealth, &c. I think I may venture to aſſert, that no man or woman, in the Canary Iſlands, has been ſo dealt with: ſome, indeed, have been impriſoned and puniſhed for thoſe offences which properly come under the cognizance of the inquiſition. As the reader may be curious to know ſome of theſe caſes, I ſhall relate a few which happened before my time, and ſome while I frequented

quented the islands. Many years ago, a gentleman in the city of Laguna fell in love with a Nun, whom he prevailed on to escape from the convent, and embark with him in a Dutch ship at Santa Cruz, which was ready to sail for Holland. Immediately after they went on board, the vessel sailed away; but, meeting with some disaster at sea, was obliged to put back to the bay of Santa Cruz, where, by order of the Inquisition, she was strictly searched, until the unfortunate lovers were discovered, who were brought ashore and clapped into prison, where they remained for a short time, and then were publicly beheaded on a scaffold at the city of Laguna. The shame and infamy of their punishment were more bitter to them than death itself. No one can have an idea of this, but those who have lived in countries where the Inquisition prevails.

A MASTER of a French ship lying in the road of Orotava, was standing near the port, conversing with some merchants, when the Host passed close by them; all the merchants, on perceiving it, kneeled down in token of respect and reverence, as is customary in that part of the world; but the Frenchman, being a Huguenot, stood upright with his head covered, notwithstanding all the endeavours of the merchants to make him kneel and take off his hat. Next day, the merchants to whom the Captain was consigned, were sent for by the officers of the Inquisition, and examined concerning the affair. They cleared themselves, but could not dissuade them from arresting the Captain, although his ship was almost ready to sail: luckily for the Frenchman, the merchants in a body, with some discreet clergymen, went to the Inquisition, and made its officers sensible that the taking any notice of what had happened, would answer no purpose but that of frightening the Dutch, English, and Hamburghers from coming to the island, which would totally destroy their commerce.

An Engliſh Roman Catholic Maſter of a ſhip was taken by the Spaniards in the war of 1739; and carried into Tenerife, where he remained ſome time a priſoner at large. He happened to be with ſome company at a friend's houſe, when the officers of the Inquiſition, with ſome aſſiſtants, ſurrounded the houſe, and hurried him away to their priſon: he was ſoon after ſent to the priſon of the Inquiſition at Gran Canaria, where he was confined above two years. During all that war the Engliſh Conſul remained in Tenerife, and hearing what had happened, ſent an account of the affair to a perſon of influence in England, intreating him at the ſame time to uſe his intereſt in favour of the Captain, thus unjuſtly detained in the priſon of the Inquiſition at Canaria. The Conſul's letter had the deſired effect; for an Engliſh man of war, ſome time after, came into the road of Palmas, in Canaria, having many priſoners on board: his orders were, not to exchange any until he ſhould obtain the enlargement of this unfortunate Engliſhman. He informed the Canarians of his orders, who, having many of their friends priſoners on board the man of war, ſolicited the Holy Office, and procured his liberty; I ſay ſolicited, for the civil power there cannot oblige the inquiſitors to do any thing contrary to their inclination.

The account the Captain gives of this affair (for he now lives in London) is, that he was proceeded againſt after the ſame manner as the Holy Office of Malaga, in Spain, did againſt one Martin, who afterwards publiſhed an account of his confinement and ſufferings. Some time after they had exhorted him, in vain, to accuſe himſelf and confeſs, they told him plainly that he was accuſed of being a Free Maſon. As the Captain did not then underſtand Spaniſh enough to comprehend their meaning, the Inquiſitors employed on this occaſion for an interpreter, an old man, a native of Scotland, who, by ſome accident, came to that iſland when a youth, and em-

braced

braced the Romiſh faith, but had almoſt entirely loſt his mother-tongue: this interpreter informed him, that the Holy Office accuſed him of being a Franc Maſon (for ſo he termed a Free Maſon); the Captain ſtill not underſtanding him, aſſerted his innocence, although they put him to the torture to make him confeſs. At laſt he perceived their meaning; but, fearing he might fare the worſe if he confeſſed, he continued to deny he underſtood their meaning: this is all I could learn from him, except that, out of the time he was confined by the inquiſition, he paſſed nine months in the dungeon.

In the year 1749, an Engliſh ſhip, bound to Guinea, was wrecked on the coaſt of Barbary, adjacent to theſe iſlands, where a Canary fiſhing-boat took up the crew, and brought them to the iſland of Gran Canaria. The ſurgeon, being informed that good phyſicians and ſurgeons were ſcarce there, and being invited by the gentry to ſettle among them, he conſented, and practiſed phyſic for ſome time, with great applauſe: The Prieſts and Friars, who had been labouring to convert him, pretended that he had given them his promiſe to embrace the Romiſh faith and publicly renounce his hereſy. Soon after this he fell ſick; they plied him hard, but to no purpoſe; for, after his recovery, he perſiſted in his errors; which ſo exaſperated them, that they compelled him to leave the iſland.

A French Huguenot of mean circumſtances, who kept a ſhop in Tenerife, happening to be at Lancerota upon buſineſs, was importuned by a beggar for alms, having a figure of the Virgin in his hands, bedecked with flowers (which is cuſtomary there on certain feſtivals), which he made uſe of to enforce his ſuit. The Frenchman, vexed at his importunity, ſaid, "Begone: what "ſignifies your Virgin to me? Indeed, if you would beg for the "ſake

"ſake of ſome pretty girl, you might have better ſucceſs." With theſe words he turned away, not dreaming of any bad conſequences. The beggar went off, muttering and vowing revenge againſt the heretical dog, as he called him. The poor Frenchman had reaſon to repent of his ill-timed gallantry, for he was ſoon after ſeized by the officers of the Inquiſition, and confined in priſon, until they found an opportunity of a bark going to Canaria. Before he was ſent thither, he wrote a letter to one of his countrymen at Tenerife, informing him of his misfortune; and that he had been racking his thoughts ever ſince to find out the cauſe, but could charge himſelf with no offence againſt the Inquiſition, excepting the affair of the beggar; adding, that being conſcious of his innocence, he hoped ſoon to get clear: but in this he was miſtaken, for he was confined at Canaria for more than a year. It was obſerved, that when he returned from thence to Tenerife, he looked fat and fair, but ever after attended maſs, and otherwiſe behaved himſelf like a good Catholic, which it ſeems he had not done before.

THE laſt perſon whom I remember to have been apprehended by the Inquiſition, was the Marquis de San André*, a man of near eighty years of age. He was charged with maintaining ſome errors, in a book which he had publiſhed ſome time before; but the real cauſe was the keen ſpirit of ſatire by which he had rendered himſelf obnoxious to the clergy. He was not ſhut up in the priſon of the Inquiſition, but allowed to range within the walls of a convent in Canaria, where he remained, if I am not miſtaken, more than twelve months. He died about a year ago, ſoon after

* The Marquis de San André, as was obſerved in the former part of this work, was deſcended, in a right line, from Don Alonzo Ferdinando de Lugo, who aſſiſted at the conqueſt of Canaria, and procured a grant from the King of Spain of the conqueſt of Palma and Tenerife. It was chiefly owing to his prudent conduct, that the natives were converted to the Romiſh faith.

he was discharged. It is said, that the Inquisitors, according to their usual form, asked him, on his first examination, if he believed the Holy Office to be holy, just, and knowing? He replied, that he absolutely denied it could have any pretensions to knowlege; and as to justice, he referred them to his own case; and lastly, that he had some scruples about its sanctity. He durst not have answered in this manner, had he not been assured of the protection of the court of Madrid: and as he was not punished, made no submissions, nor did penance when confined or after he was discharged, this may be looked upon as the first step taken by the King of Spain and his Ministers to retrench the power of the clergy in the Canary Islands. The court could not have pitched on a more proper person to support against the Inquisition, in order to try if it was possible to curb the unlimited power of that tribunal: and as they have succeeded in the first attempt, it is to be hoped they will go on, until the church is sufficiently humbled, and rendered absolutely dependent on the state.

It is not possible for a person to live in any of the Canary Islands, excepting Tenerife, who is not a member of the church of Rome; and even in Tenerife no professed Jew, Pagan, or Mahomedan can at any rate be a member of society; neither indeed Protestants, unless they are merchants of consequence. The clergy do not care to meddle with them; probably they have orders from Rome not to disturb them, lest they should be embroiled with the English or Dutch, and the cause of the dispute thereby become public, which would ultimately hurt the interest of the church. Formerly it was no uncommon thing for the Inquisition to seize on the Dutch and English Consuls.

Those Protestants in Tenerife who are most exposed to the censure of the Inquisition are the French Hugenots, for they

have

have none to protect them from it. The French Conſuls here have always been men of narrow minds, who neither kept up the dignity of their office, or regarded the glory of their nation; otherwiſe they would have protected their countrymen from the inſults of the clergy, even though they had profeſſed Paganiſm. I have often wondered what could induce Hugenots openly to profeſs their religion in this country, when they diſſemble ſome of their principles in their own; for if a man, for his intereſt, conforms in one point to the religion of the country he lives in, why not to all? It is conſiſtent with reaſon, that a man ſhould either obſtinately refuſe to throw a grain of incenſe on the altars of the gods of his country even in the view of death, or be the foremoſt in complying with every ceremony of the worſhip paid to them.

ALL the inhabitants of the Canary Iſlands are zealous Catholics; and when they ſee any of a different perſuaſion behave with common decency, they ſeem to be greatly ſurprized, imagining heretics to differ little from brutes; for theſe people are by far more ignorant and ſuperſtitious than the Catholics of Germany and other countries, where Papiſts and Proteſtants dwell in the ſame civil community. Yet the natives here do not pay ſo much homage to the clergy as the inhabitants of Portugal, the Azores, Cape de Verd, and Madeira Iſlands do to theirs, for the women in theſe parts kiſs the borders of the Friars garments, when they paſs along the ſtreets. The Canary clergymen lead more regular lives than thoſe of the above-mentioned iſlands *, and carry not their

* The Portugueze Prieſts and Friars in the Cape de Verd Iſlands are ignorant and ſuperſtitious to the greateſt degree. Notwithſtanding their vow of celibacy, they keep miſtreſſes openly, without the leaſt appearance of ſhame, and have their children running about their houſes and convents. While I lived in South Barbary, a Moor, who by ſome accident had been ſome time in the Cape de Verds, ſaid to me in the following broken Engliſh, "Portugueze Prieſt no better as fool; he ſay "he love God better, very much indeed, and not take wife; yet have child in houſe "his: how man have child and not have wife? Indeed Portugueze Padre all the "ſame as fool."

againſt heretics ſo far as to hinder them from burying their dead in the earth, which is the caſe in the iſland of Madeira, although all its trade and wealth depends entirely on the Engliſh. The merchants of the Engliſh nation reſiding in that iſland, behave, in one inſtance, to the church with a ſpirit truly noble, becoming, and worthy of imitation by all who differ in ſentiment from the religion of their country; for rather than demean themſelves by cringing to the clergy, they caſt their dead into the ſea, although they are ſure of being permitted to bury them in the earth, if they were only to condeſcend to requeſt that favour from the church *.

ALL ſtrangers who are not Roman Catholics, are ſtrongly importuned, on their arrival, to become proſelytes; but it has been obſerved, that all ſuch as were prevailed on to change their religion, with a view of bettering their fortunes, fell ſoon after into poverty, and ſunk in the eſteem of thoſe very people who were ſo eager to convert them.

* The Catholics evade the charge of inhumanity brought againſt their religion, by its adverſaries, thus: why ſhould the principles and practice of a few blind, ignorant, and ſuperſtitious zealots, who are members of our communion, be brought as a charge againſt our moſt holy religion? Does our church approve of their deteſtable inhumanity? I would only aſk theſe Catholics this ſimple queſtion: Has the Inquiſition ever teſtified its diſlike of that inhuman law, viz. the Portugueze forbidding the Engliſh to bury their dead in the iſland of Madeira? This is one of the many things which every day give them the lie.

On the other hand, Is it conſiſtent with that moderation and hatred of perſecution? Is it conſiſtent with thoſe principles of civil as well as religious liberty, which the Proteſtant clergy of all denominations profeſs, that they are ſo very zealous for putting the laws in execution againſt blaſphemy, infidelity, and hereſy, or at leaſt what they are pleaſed to call by theſe names? Theſe crimes diſturb not in the leaſt the civil community. Should not one be inclined to think, therefore, that they would have endeavoured to obtain a repeal of thoſe laws, ſo deſtructive to the liberty of the ſubject! They never made the leaſt motion towards it; and when they ſpeak of them, it is with an earneſt wiſh, that they were ten times more rigorous: and it is not uncommon to hear them rail againſt the beſt of governments, becauſe it winks at the tranſgreſſions of theſe laws.

WHILE I frequented this country, the crew of a Cantry fishing bark brought, from the coast of the Desart to the city of Palmas, a boy and a girl, his sister, who were decoyed on board: the boy was then about eleven years of age, and the girl about nine; they were both dressed in antelopes skins. Shortly after their arrival, the fishermen of Palmas went in a body, and complained to the Royal Audience against the people who had brought away the children, and begged that they might be sent back to their parents; enforcing this reasonable request, by representing the danger they were in of being massacred by their relations, who would infallibly wreak their vengeance on the Canarymen who should attempt to land on their coast. This representation had its desired effect; the Audience ordered the captives soon after to be sent to their own country, with some presents to their disconsolate parents.

BEFORE their departure, many artifices were used to induce them to change their religion: they were genteelly clad, elegantly lodged, and entertained by people of the first rank, who endeavoured to make every thing in the island as agreeable to them as possible; but all this could not shake the boy's constancy, for he continued firmly attached to the religion of his fathers: the girl, tempted by the gaiety of the ladies dress, and other pleasures of the place, seemed to waver; however her brother had so much influence over her, as to prevent her conversion.

SOME of the natives of the Canary Islands who were intelligent in foreign affairs, often asked me the reason why our commerce so far exceeded that of the Spaniards; my answer constantly was, that the power of the Inquisition and the church, in temporals, infringed their liberty, as well as cramped their industry, without both which no nation can make any figure in commerce.

I TOLD

I told them that the excellency of the English constitution lay in this, that no man could be punished (otherwise than by being excluded from the religious communion of the society to which he belonged) for any crime merely irreligious: but in this I went too far, for there are now some laws existing in England, whereby an amiable member of society may be punished for non-conformity to the precepts of the church.

Is it not surprizing that the English nation, now so highly esteemed abroad, should suffer itself to be so duped by the craft of designing priests, as to lay their soldiers and seamen, who are always ready to shed their blood in their country's service, under the cruel necessity of either debauching their consciences, or losing their subsistence? At this time, none of our brave reformed officers, who served in our late glorious expeditions, can receive their half-pay until they produce certificates of their conformity to the established religion! Yet these hypocritical and double-dealing gentry, the clergy, are perpetually dunning our ears with a noise about moderation and aversion to persecution. They ought, indeed, to behave with more moderation; for it is not altogether improbable that the time is at hand, when the governments in Europe particularly the French, will no longer puzzle themselves how to find ways and means to raise money for the necessities of the state, but will appropriate the revenues of the clergy to that use, and so avoid the danger of incensing their subjects by laying on them unpopular though necessary taxes.

Voltaire, from such instances of the inhumanity of the clergy, takes occasion to reproach Christianity as the cause of all those evils; and craftily endeavours to make us believe that he is persuaded the religion professed in Europe, and Christianity, are the same. In this he is not so ingenuous as his brother philosopher,

the famous Rouſſeau; for this laſt boldly aſſerts, that they have not the leaſt affinity, well knowing that were Chriſtians ever ſo numerous and powerful in any country, they could never, without renouncing their religion, make Chriſtianity a term of communion, puniſh infidels for blaſpheming againſt its doctrines, or exact penſions from unbelievers to ſupport their biſhops.

CHAP. XX.

Directions for Sailing among the Canary Iſlands.

WHEN a ſhip lies at Palma, wanting to go to Lancerota, and will not wait for a fair wind (which indeed ſeldom blows there, eſpecially in the ſummer ſeaſon), let her ſtand over to the north-weſt ſide of Tenerife, and beat up along-ſhore until ſhe weathers point Nago; from thence, with the wind that generally prevails in theſe parts, ſhe will be able to weather Gran Canaria, and fetch the point of Handia, in Fuertaventura, or perhaps Morro Gable, from whence it is eaſy to beat up to Point Negro, along the eaſt ſide of the iſland, becauſe the ſea there is always ſmooth. It is not quite ſo eaſy to beat up from Point Negro to the iſland of Lobos; yet it may be done without difficulty, when the weather is moderate: if the wind ſhould happen to blow hard, ſhe may ſtop in the bay of Las Playas until it proves more favourable.

FROM the iſland of Lobos ſhe will find no difficulty in beating up to Porto de Naos in Lancerota. I would not adviſe any man, who is not perfectly well acquainted with that harbour, to attempt to carry a ſhip in, becauſe the entrances are very narrow.

IT is common for ſhips which come loaded from Europe to Santa Cruz, in Tenerife, to have part of their cargoes to unload

at Port Orotava: theſe ſhips, when the trade-wind blows hard, will ſometimes find it impracticable to weather Point Nago; when this is the caſe, let her bear away to the leeward point of the iſland, and keep near the ſhore, where, if ſhe does not meet with a ſoutherly wind, ſhe will be carried by the current, in the ſpace of twenty-four hours, from the ſouth-weſt point of the iſland unto Point Teno, from whence ſhe may eaſily beat up to Port Orotava; for when the wind blows exceſſive ſtrong at Point Nago, it is moderate weather all the way from Point Teno until within two or three leagues of Point Nago. But I would not adviſe a ſhip to bear away as above directed, unleſs when the trade-wind blows ſo freſh that ſhe cannot weather Point Nago; becauſe in moderate weather there is little or no wind ſtirring on the coaſt between Teno and Port Orotava.

I WARN all ſtrangers to theſe iſlands, to obſerve that Alegranza, Lancerota, and Fuertaventura are, in almoſt all our maps and ſea-charts, placed twenty-five or thirty miles too far to the ſouthward; for the true poſition of Alegranza is about the latitude of twenty-nine degrees thirty minutes north.

IN all our maps and charts of the coaſt of Barbary adjacent to the Canary Iſlands, that part of it ſituated between the latitude of twenty-nine degrees thirty-minutes, and twenty-ſeven degrees thirty minutes north, is falſely deſcribed, as may eaſily be perceived by the general map of the iſlands, and the African coaſt adjacent to them, which is annexed to this work. By the wrong poſition of the foreſaid part of the coaſt of Barbary, in our maps and charts, I am certain many have been deceived, and thereby run their ſhips aſhore in the night.

APPEN-

APPENDIX.

IN describing the manners and customs of the natives of these islands, I forgot to mention, that the gentry are generally poor, and therefore not being able otherwise to provide for their younger sons, educate many of them for the church. Not a few young ladies take the veil and shut themselves up in nunneries for life, because they cannot find husbands suitable to their rank, and do not choose to depend on their elder brothers, or other relations, for subsistence, or because they have met with disappointments in love: a few, being flattered and puffed up by the Nuns and Clergy, with a conceit of their own sanctity, are prevailed on to take the vows and quit the world; but the greater part of them have time afterwards to repent at leisure, and find that a mistress of a family has it as much in her power to exercise every Christian virtue, as a woman shut up in a nunnery.

ABOUT two years and a half ago, a monastery of Nuns, in the villa of Orotava, took fire in the morning while it was dark, and was burnt so suddenly that the Nuns had but just time to save their lives: it is the custom of many people in that country, when the weather is hot, to sleep without shirts or shifts; therefore some of the poor Nuns, not having time to cast any thing about them, made their escape stark naked, when some of the crowd, who were assembled on that occasion, took off their cloaks and threw them upon them. Several fellows went into the cells of the convent, and, in sight of all the crowd, sat down composedly, and crammed themselves with the conserves and sweetmeats belonging to the nunnery, notwithstanding the Vicar called aloud

and threatned them with excommunication. This I mention to give ſome idea of the thievish diſpoſition of the lower claſs of people. As to the Nuns, ſome were depoſited in their parents houſes, or thoſe of their neareſt relations, and the remainder in a large empty houſe, until they were diſtributed into other nunneries in the iſland.

When the miſtreſs of a family dies, ſome of her huſband's relations come to his houſe and reſide with him ſome time, to divert his grief, and depart not until another relation comes to relieve the firſt; the ſecond is relieved by a third, and ſo on, until the term of a year is expired.

All the orchilla-weed of Tenerife, Canaria, and Palma belongs to the King, and is part of his revenue; the orchilla of the other iſlands belongs to their reſpective proprietors.

The Prieſts not being ſatisfied with their tythes, nor the Friars with the revenues of their convents, have found ways and means to load the inhabitants of theſe iſlands with many impoſitions, which would be tedious to enumerate; and though they are not all eſtabliſhed by law, yet it would be dangerous to refuſe the payment of any of them. For inſtance, every fiſhing-bark from the coaſt of Barbary is obliged to deliver a certain quantity of fiſh to each convent; and when the Mendicant Friars go about from houſe to houſe, they are liberally ſupplied with alms; if any one was to refuſe them, or give a ſurly anſwer, he would ſurely be marked as an object of their vengeance, and thereby be expoſed to the Inquiſition. All ranks of men here, who have any point in view, or ſcheme to purſue, take care in the firſt place to ſecure the leading men of the clergy in their intereſt; when this is done, all other obſtacles are eaſily ſurmounted.

Father

FATHER Feyjoo's Critical Theatre, a book of many volumes, is much read at preſent by the natives of the Canary iſlands. As it is to be had in every great town in Europe, I ſhall make no more mention of it than this, that its author's principal deſign ſeems to be an attempt to prop the ſinking credit of the church of Rome, by giving up many of its miracles (as the produce of the overheated imaginations of enthuſiaſtic and ignorant Curates and Friars, or as pious frauds), in order to preſerve the whole from being looked upon as the cunning invention of prieſts. Some free-thinkers and religious Proteſtants fondly imagine this book to be the forerunner of infidelity or reformation in Spain; but if they will take the pains to examine it more narrowly, they will find that the author thought it was better that one member ſhould periſh than the whole body.

FINIS.

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